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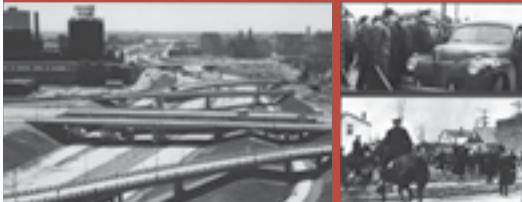
Culture Wars



The Murder of Venezuela

The Slaughter of Cities

URBAN
RENEWAL
AS ETHNIC
CLEANSING



E. Michael Jones

By now, it should be obvious that the government-sponsored initiative to renew this country's large cities which began in the 1930s and continued largely unabated in the East and Midwest through the 1960s and beyond has been a profound and devastating failure. More homes were destroyed than were ever built, once-great metropolises like Detroit lay in ruins; once-thriving neighborhoods were overwhelmed with drugs and crime; buildings that were built to last centuries fell to the wrecking ball mere decades after they were built; an entire generation of young people, both those who came to the cities and those who were driven from the cities into the suburbs, have grown up rootless, in a Hobbesian state in which man's life was "solitary, poor, nasty, brutish and short."

The traditional explanation, the one which no one believes anymore, is that all this was done to eliminate "blight." A more recent explanation, only slightly less implausible, is that it all came about because of faulty design, as if a nation of 260 million people, one which had already produced the Columbian Exhibition of 1893, couldn't come up with anything more inspiring than the average strip mall. The real story, it turns out, is different from both previous explanations. What began as the World War II intelligence community's attempt to solve America's "nationalities problem" and provide workers for the nation's war industries degenerated by the early post-war period and full-blown ethnic cleansing.

E. Michael Jones has followed the advice of Christopher Wrenn. Looking around, he saw monuments, but monuments to the folly and malice of social engineering and a government that had declared war on large segments of its cultural history.

You will see bloodshed and poisoning and have accusations of defendants, the slaughter of cities, and genocide and the heads of leaders up for auction, torched houses and cities in flames and enormous spaces of territory blazing with hostile fire. Behold the scarcely traceable foundations of the most eminent cities: anger destroyed them. Behold wastelands empty for thousands of miles: anger emptied them.—Seneca, *De Ira* 1.21-2

E. Michael Jones's *tour-de-force* indictment of urban renewal in the East and Midwest from the 1930s through the 1960s offers an entirely new interpretation of what all historians have seen as a program of abject failure. Instead of laying blame at the feet of misguided designs or good-hearted (though bad-headed) desires to rid cities of blight, Jones finds fault in the plans themselves, plans whose goals had little or nothing to do with civic improvement but all too much to do with ethnic cleansing.

Jones does not shrink from naming names, citing the letters and memos whose authors never thought their words would see the light of day. His exhaustive research provides proof positive that urban renewal was not a benign policy gone sour but an intentional program meant to prop up a dying ruling class and rid the cities of inconvenient ethnics.

"Incorporating all the details into his sweeping narrative ... Jones makes gripping drama out of urban development. Unfortunately, the epic it recounts is tragic."—Ray Olson, *ALA Booklist*

The Slaughter of Cities:
Urban Renewal as Ethnic Cleansing
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Culture ~~↔~~ Wars



“No social progress outside the moral order.”

Editor

E. Michael Jones, Ph.D.

Business Manager

Ruth P. Jones

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LETTERS

PRIMARY WATER

I was only vaguely aware of primary water from my university days. This is not a topic that conventional courses in groundwater address. However, I had heard directly or indirectly about it via other sources.

The first is mentioned in the article and is also controversial hypothesis of abiotic oil. That is the possibility that oil is also generated deep down in the earth by a process that has nothing to do with fossils (e.g. dinosaurs and trees dying and decomposing under the right temperature and pressure, which is the conventional view). The abiotic oil theory seems to have more followers in Russia and other European countries more than in the USA. If this were proven to be correct, the implications are huge.

The second source of me being aware of primary water is Genesis and the story of the deluge. Most people associate Noah's flood with rain only, but Gen. 7, 11-12 says there was a big component coming from below:

"In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. ¹² And rain fell upon the earth forty days and forty nights."

Because of this some people believe that water did come from deep in the Earth's mantle. And now we know that there is a lot of water there.

In any case I did not know about Reiss and his work in the American West and elsewhere. From what I see in the article, its

links, and other cursory research I did online it seems to me that today primary water is not doubted anymore, even if they call it by another name (e.g. magmatic water). There are articles talking about it in well-known mainstream scientific journals. This is no guarantee of being true, ha ha, as the current hysteria about the alleged anthropogenic climate change pushed 24/7 by mainstream scientists and journals tell us. But it is a sign that it is accepted by most people who are paying attention. More questionable is how easy is to get this primary water. Reiss was not just a learned professional but also a sort of genius, and with his understanding of geology and other topics he was able to identify certain locations where primary water could be found. But considering that it is generated deep in the earth mantle (hundreds km down) and drilling so deep is not possible with current technology (for reference, the best technology can get you these days is 10 km down), then it is critical to find out where are these cracks and faults that convey primary water further up, closer to the earth's surface. This does not seem trivial and only well versed people can pull it off. I reckon that with today's better technology in seismic, geophysics, and drilling built around the oil and gas industry it should be easier to find it than in Reiss's times 50 years ago. But still will require a bigger effort/cost and probably drilling deeper compared to wells which tap into aquifers.

Octavio Sequeiros
oeseq@yahoo.com

SURPRISING FAN

My name is Kamal Southall. I have gradually over the years read more of your work, listened to your videos on YouTube, and bit by bit purchased your books. Some of which are extremely expensive but perhaps that is a filter of sorts. I started with *Libido Dominandi* a few years ago, and have acquired more of your books as time, and finances, allow. Including, *Benedict's Rule: The Rise of Ethnicity and the Fall of Rome, Darwinism, Materialism, and other Jewish Fables*, and *Ethnos Needs Logos*.

I plan on ordering *Barren Metal* and *The Slaughter of Cities* next month. Finances permitting. While *Barren Metal* is pricey on Amazon, a sacrifice for books must be made. Particularly in this age in which books and authors are disregarded, and the marketplace is full of cheap trinkets.

Please excuse some of this rambling letter. I consider myself a rather surprising fan and reader. And I have to admit at first, when I stumbled on your work I thought you were a crank. I was surprised at your erudition, and depth of thought. I am a Muslim. The child of Muslim converts. My mother was raised Catholic, however, and still has immense respect for the Church, and raised me to respect it, and even put me in Catholic school for a year. St. Ursula Villa, in Cincinnati Ohio.

You may also be quite surprised to know that I'm Black. And because of my generation and age fundamentally more liberal than your perspective. But I appreciate your writing and thought, in fact it increasingly grows on me.

I believe that you are fundamentally right when it comes to the origins and extent of the cultural subversion around us. And I also think that your views on race are sensible, much more so than a lot of the racialist thought in the Right. And your 'conservatism', in a sense, makes far more sense than anyone on the right today. I had read of some of the CIA fronts in the Right. And read Francis Stoner Saunders's Cultural Cold War (Which is an amazing read. Have you read it?). While it doesn't fully answer the question of some CIA fronts, it's well known that William F. Buckley was a spook, and all of these magazines, both liberal and conservative, appear to have been, if not direct fronts, certainly indirect ones.

I think your assessment of the 'Austrian School,' which led to modern Libertarianism, are correct. I was actually seduced by Libertarian thought at one point in my life, as well by as Leftism. I suspect that you aren't fully exploring the topic, and that you know far more when it comes to the origins of capitalism, 'anarcho-capitalism', libertarianism, and such streams than you are saying. A man only has so much time in the day, and so many enemies to fight. Your hints and allusions fit in a greater picture, however.

May I ask a question as to your work habits, as a writer how are you so prolific? How do you organize your materials and not only find the proper rhetorical structures but actually get your ideas drafted? Do you mentally use the method of locii, or do you prefer index cards, or other methods for retaining your materials in note form? Do you favor longhand

writing, typing, or even dictation? I am increasingly of the opinion that dictation, combined with longhand outlining and initial drafting was the preferred composition method of many of history's greatest authors, at least before modernity. I am curious about your opinion?

You are in South Bend. Not far from Cincinnati. I'm curious if you've come across some of the rather spooky connexions with Cincinnati and the forces you study? You mention the city now and then. I live and partially grew up there.

More substantive, on the idea of actual subversion of the Church,

there is an author who believes that a Luciferian cult has all but taken over the Church. This theme is consonant with some of what you discussed on your Vendee Radio interview (which was fascinating). I trust that you are familiar with William Kennedy. Charles Upton suggested that I examine William Kennedy. Though Upton is a Muslim like myself he is married to a traditionalist Catholic who rejects Vatican II. Thus Upton has some real concern for the fate of the Church because he believes, as I do, that there is a providential role the Roman Church was meant to play in the spiritual life of Western Christendom. William

Culture Wars welcomes letters to the editor.
Preference will be given to letters which deal with topics discussed in the magazine. Letters should ideally be limited to one single-spaced page, but we know how difficult it is to follow ideals in this world. Letters can be sent by mail to Culture Wars, 206 Marquette Ave., South Bend, IN 46617; by fax to 574-289-1461; or by electronic mail to jones@culturewars.com.



H. Kennedy was very concerned with the Church's subversion. So I reached out to him and communicated with Kennedy before his death, which shocked me. Because he died not long after we were last in touch. Kennedy sent me a draft of his Lucifer's Lodge. On reading it I began to realize there was something much larger going on. Which led to more research.

Why do I care? Because I believe that there is so much in Catholic morality and even aspects of theology that are shared in Islam. And that the Church ordered Western Christendom in a moral order whose subversion has led to much darkness falling over the world. Free market capitalism in the Libertarian sense has actually done much to destroy the holistic and, in my mind, divinely revealed economic notions that the Church maintained in Europe.

Reading your work has helped me clarify my thoughts and realize that the war against the Church is actually part of a Total War against the very values that make human life meaningful. I was surprised at your position on *First Things* magazine. But your work all fits together, your command of the facts is impressive, and when I go and fact check what you say or write I am constantly surprised to find out that there is a bigger picture than I ever suspected or believed.

You may be interested to know that a deeper own reading of Islamic history broadly reveals far more subversion and revolution than the simple episode of Attaturk. Even in Andalusia, obviously as a Catholic your sympathies are with the reconquista. Mine are with the Moors, particularly the AlMurabitun. But I think you would be very sur-

prised at who financed both sides, indeed there is some interesting evidence as to the financiers behind Isabella and Ferdinand. Though I have much reading to do in that respect. And perhaps, in your erudition, you also have come across hints to this. Moreover, I believe that a careful reading of the history of the revolutions in Islamdom, in the middle east, would reveal some interesting patterns...

There are the Omayyad Revolution, Abbasid Revolution, and constant militant Shiite proto-Communist (Qarmatian, Ismaili, Hashasheen) revolutions through the middle east. The more I muck around in those sources the more I come to realize there are echos of what you have been studying in terms of Revolutionary history in the West.

Look at the Saudi and Wahhabi Revolutions in Arabia? Are you aware or familiar with the probable family and tribal background of the Al Saud family? Who come from a part of Arabia that was actually Cursed by the Prophet Muhammad. You would be surprised to find out that the Al Saud, the ancestors of the current Saudi Kings, whose two revolutions against Ottoman authority, come from the same ethno-religious quarters that concern your work. There is a lot of literature in Arabic (some is making its way into English) about the Saudi clans origins in a certain Iraqi merchant family...

I do believe that the forces you describe are intent on subverting the Catholic Church and its spiritual authority in the West. In fact, more so, that the one behind this is what you would see as the Anti-christ, whom we Muslims call the Masih al-Dajjal (and who is called

by Syriac Christians Daggal) Even though I am not a Christian, rather I am a convinced Muslim, as I read the Quran as literally as possible, and read the Prophet's covenants with the Christian communities of the Middle East (more on that shortly), and make a very careful reading of the hadith I believe that the only proper thing for a Muslim who truly wishes to follow the Prophet Muhammad is to protect those Christians and Churches in Muslim lands from subversion and attempts to destroy them.

I have to recognize that there was something providential about the Church of Rome's dominance over Western Christendom. There are specific covenants, essentially charges, documents from the Prophet Muhammad commanding the Muslims to safeguard and protect the Christians and to protect their communities. I was aware of a few of these from the literature, but had no idea how extensive these were until Charles Upton and John Morrow did extensive research and uncovered far more than academia was previously aware.

Reading these Covenants with the Eastern Churches I am now convinced that my understanding of Islam's role was flawed. That an important part of the mission the Prophet charged the Muslims with was actually serving as a guard to protect the Church. And if this is to be understood as part of the actual mission of a Muslim in this world, then it behooves me to understand the forces working against the Church.

While I disagree with you to some extent on the issue of the logos being specific to Greek

thought, and I am teaching myself syriac and aramaic, which are closely related to arabic, with the intent of examining eastern non-Greek Christian teachings that may touch on broader aspects of the logos, I believe there is much in Islam's philosophic tradition, and not just the greek peripatetic influenced aspects, reflecting the notion of the divine mind, the universe as an expression of the divine speech and thought. I am very interested to see what semitic Christianity also has to say on it.

Please excuse my rambling, and please accept my thanks for your intellectual work, from a rather unusual and perhaps surprising fan.

Kamal Southall,
Cincinnati, Ohio

A BETTER JEW

I enjoy reading *Culture Wars*. I thank you for bringing me the truth. I feel that I am a better Jew and a better person by reading *Culture Wars* every month. I look forward every month to receive my issue in the mail. I would like to make a little correction. On p. 33 of the January issue, in the last paragraph on the left-hand side, there is a quote, "Consider, for example, the terrible story of Rabbi Michael Dov Mandelbaum." his name was Weissmandl, not Mandelbaum, and again I thank you for all the work you do, sincerely from your Jewish fan.

Yehuda Littman
New York, New York

ORGANIZEDSEXUALIZATION

For the past year or more I have taken a strong interest in your talks and conversations on Youtube.

They have provided a completely new insight into the environment I grew up in Germany and I am very grateful to you for that. I'm a 44 year old German/British Catholic living in Berlin. I grew up in Munich and then a small town near Wuppertal before we moved to Surrey, England. The things you say about the organised sexualisation of Germany sound completely plausible to me when I remember certain aspects of the environment I grew up in. But it never occurred to me, before listening to you, that there might have been a more ominous plan behind it.

Apart from the hard-core filth that I did, via classmates, get confronted with in magazines, even at a very young age, there were the more acceptable magazines that I found on the kitchen tables at friends' houses. One weekly magazine in particular called *Neue Revue* had a large circulation in the mid-'80s. If you run a Google Images search on *Neue Revue Magazin* you'll get the picture. *Neue Revue* would be picked up by mothers in any supermarket and had plenty of society gossip stories to keep them entertained. But in addition to gossip it was also filled with nudity (just slightly less explicit than *Playboy*), including a weekly double page nude photographic feature on a given couple and their intimate story to share with the nation. Who was that aimed at? The husband at home probably or, even worse, the children. I admit, even as a pre-pubescent boy, I was fascinated by it. Now, reflecting on your talks, it's sobering to think I was quite likely the target audience.

Neue Revue was published by the Bauer Media Group and is now

out of print. *Quick* was a similar magazine of theirs, but a further Bauer magazine was called *Bravo*, which was aimed directly at young teenagers, and was full of stories that taught kids how to become sexually active complete with the familiar problem pages where an agony aunt or agony uncle answered kids sexual or romantic questions and problems.

I'm not aware of any publications in Britain at the time that were so blatantly aimed at corrupting youth or family life. That may have changed now, but at the time I think Germany had travelled further down that road.

However, on the example of the Bauer Verlag is where I want to question your view that post war German sexual culture was put in place by US/Jewish forces or at least that Germans haven't played their part in it. All the information I found online so far suggests that Bauer have been a family run media empire from the beginning in 1875. Of course there might have been foreign influences that remain a secret. But if an outfit like this is entirely home grown, is it not right to point out that the Germans have themselves to blame for depravity within their modern culture? Do the Germans not have their demons that are peculiar to them and can't be blamed on foreigners? Sexual deviance and ECO-paganism on the one hand and an appetite for violent racism/anti-semitism always simmering below the surface, on the other side. Germans were responsible for the holocaust after all.

On an every-day level I notice a lack of neighbourly love among my fellow Germans on the

S-Bahn, at the Bürgeramt, at the supermarket check-out. There is a lack of courtesy that you don't notice as much in Britain or I'd imagine the United States, Canada, or even in Austria. Bavarians also have better manners than people here in Berlin. These days there is also a complete indifference to Christianity. These are gross generalisations of course, but my point is that Germans have their own particular vices that are a risk to themselves, their society, and even the world at large.

You say that the Catholic Church is the answer to cultural decline and I applaud you for it. In fact, I wouldn't have realised it without you and other online sources like churchmilitant.com. But I think it's Germans that need re-converting at least as much as the Jews. Isn't a Jew closer to the faith than a pagan German? Unfortunately, I don't see German bishops risking their necks and taking a stand unless it is to condemn anti-immigrant rhetoric. Not enough, if anything is said against porn, paganism, homosexuality, abortion or contraception.

Given your expertise on the Jewish problem and your insistence that no harm should come to Jews as long as they don't harm us, I miss an outright condemnation of anti-semitism or violence against Jews on your part. In none of your videos have I heard a summary of Nazi atrocities or expression of disgust for the holocaust. Neither have I heard you refer to the Pittsburgh synagogue shootings as murder. Are you not indignant at these things?

Oliver Klein
oliverklein2002@gmail.com

AT ITS HEIGHT

I was a Gymnasium teacher in Germany when the sexual corruption of young people was at its height and remember seeing posters for the latest *Schulmaedchen Report* on my way to school. Virtually all of my female students read *Bravo*, which means they were getting advice from "Doktor Sommer," whose real name was Martin Weinstein.

If you read my e-book on Werner Heisenberg and Jewish Science, you would know that I never said that the publishers of the German illustrated magazines were Jewish. I said that every single magazine, book, film, or play had to get a license from a Jewish psychiatrist from New York city by the name of David Mardichai Levy before it could get published or produced. The German penchant for internalizing the commands of their oppressors, combined with concupiscence, did the rest. All human beings have certain weaknesses, and the Church has always demanded curbs on freedoms like freedom of the press to ensure that those weaknesses don't get exploited for profit. The Church failed to do this in both America and Germany, and it is impossible to explain that failure without describing the role which Jews played in the moral subversion of both countries.

If you watched my video on the Pittsburgh shootings, it should be clear that I deplored the violence that took place there. Since the publication of *The Jewish Revolutionary Spirit* over 10 years ago I have been saying that no one has the right to harm the Jew. By demonizing me as an anti-Semite, organizations like the ADL and the

SPLC have prevented that message from reaching the people who need to hear it the most.

I am against anti-Semitism, if by that term you mean that the Jew's behavior is determined by his DNA, which is what Wilhelm Marr meant when he coined the term. If by anti-Semitism you mean criticism of Jews, which seems to be the current definition of the term, no one has the right to forbid that. Jesus Christ criticized Jews, and since I consider myself His follower I have the right to do the same.

E. Michael Jones
South Bend, Indiana

FULL POTENTIAL

Just finished reading your three-part article on Heisenberg and his struggles, and Germany's, during and after WWII. A lot of info and food for thought. He was a genius who unfortunately did not manage to rise to his full potential and to what his country needed. Nevertheless is a giant to be respected for so many things, and also it is impressive how Germany rose from her ashes like a Phoenix in spite of so many things against her. Yes, they are still handicapped for the reasons you very well describe, but I am in awe to how much the German people have suffered and yet keep going. They are a remarkable people and if they persevere God will help them to survive the present stormy times too. I think many of them are waking up. There are signs of that.

Reading the subscribers' letters I discovered you had had a debate with Alt-right folks. I ran to the internet and went through it all. It was an outstanding exchange.

I have to confess a certain soft spot for the so-called Alt Right in the sense that they identify there is something very wrong with the modern western liberal-democratic society. And they have courage to speak their mind in face of massive opposition (something you cannot say of conservative/republican types). Unfortunately, they propose a bad solution. You were order of magnitudes above your challengers, not only in terms of knowledge, breadth, and depth, but also in delivery and presentation during the debate. I noticed differences among your challengers. Spencer is clearly the most intelligent and open, or at least he was in a more conciliatory mode. He acknowledged your points once and again, and in fact agreed with many of them. He seemed like a man open to learn. On the other hand Goad and Brahmin seemed much more dogmatic types, very rigid, more ignorant and maybe a bit intellectually dishonest. I admire your composure and approach all through the debate. You did not give anything for granted and were respectful and witty at the same time. You did not mince words either. You brought in a lot of insightful points connecting history and theology that must have enlightened not only neo-pagan/atheist types but also Christian/Catholic listeners. Keep it up!

I also take this opportunity to ask you about what book provides a general/overall history of the USA that you recommend. This is a question I got from an young Argentine Catholic professor, who is interested in learning a history of the USA other than the standard Whig/protestant viewpoint. These days she should avoid also leftist/

Jewish propagandist as well. It does not necessarily have to be a Catholic author, but rather one without an anti-Catholic agenda. I was told some time ago that History of the United States by Charles Beard and Mary Ritter Beard could be a good one. I have not read it, so I cannot comment. In any case I am looking forward to your suggestions.

Octavio Sequieros
oeseq@yahoo.com

POWERFUL HISTORY

I cited Beard's economic history of the United States in *Barren Metal*. It's a powerful history, whose insights into oligarchic rule in the United States are still valid today.

E. Michael Jones
South Bend, Indiana

INTERESTING READING

Mr. Hirsch's article made interesting reading, but contained an important inaccuracy. Spencer, during his post-election NPI speech, did not "allow" an audience to erupt into Roman salutes and shout "Heil Trump". At the end of his speech Spencer raised his cocktail, and toasting, said "Hail our people, hail Trump, hail victory". Three young people, out of perhaps a hundred present, responded with the Roman salutes. Spencer should have chosen a better toast, but neither he nor anyone else present was in the position of allowing or disallowing their action. Similarly, at Charlottesville, the presence of one swastika flag, on a public street, during a legal demonstration, by some unknown person, was not something that could have been legally allowed or disallowed, regardless of the damaging optics. Finally,

any demonstration concerning the preservation of Confederate statues, with hundreds proudly carrying the Stars and Bars, would have alienated most Americans, even without the Nazi flag.

John M.
cananda1@earthlink.net

GREAT MINDS RUN IN THE SAME CIRCLES

Dr Jones says things I have said for years as a Jewish convert to the traditional Catholic Faith.

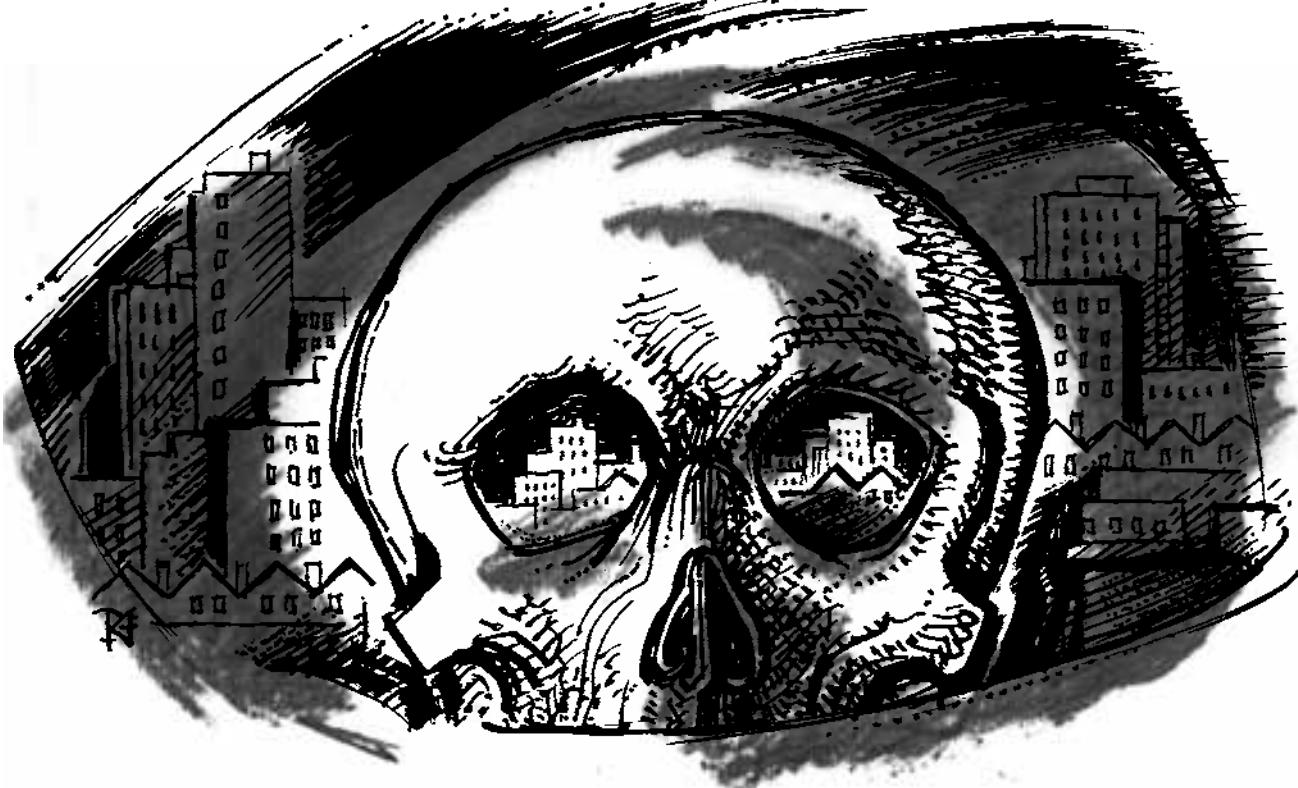
A.J. Rovinsky
facebook

BEYOND THE BOMB

So much of what you just said makes sense looking back on my upbringing in the '70s in South Africa where they had strict censorship. The only place I could access naked women as a horny teenager was the school library where they had the world at war books with full frontal pubic hair and breast of the concentration camps women running and getting shaved before the shooting or gassing. You demonstrated the American government in the '60s getting by the censorship laws by classification as documentaries. In South Africa they also had art to circumvent. The only other place to get porn was the sailors in cape town docks where the German porn was the most explicit. The next step was when Mandela was president they suddenly made porn legal. And the country has been in decline ever since. So please keep the information coming.

Howard Petterson
facebook

Culture of Death Watch



The Storm before The Quiet Man

As far as I can see, there are only two reasons to read *Culture Wars* magazine: you either are a victim of this culture seeking to understand why and how you and/or people you love got burned by the forces controlling our culture and you want to overthrow it, or you are one of its victimizers playing a cultural support role and you want to learn of potential threats which may lead to its overthrow.

This essay is directed to both kinds of readers, in order to answer the former and convert the latter.

Culture Wars' motto is "No social progress outside the moral order." This observation of Pope Pius XII both accounts for the present culture of the West and points to its antidote. Its standard of judgment

applied to that culture, the verdict would be that our society is a degraded one whose human flourishing has been decisively checked. This is so because our civil institutions have been severed from their roots in the moral order. Halt that severing and you overthrow this culture and restore social progress.

In order to understand both why that is so and how that is so, we first need to know and appreciate something about the nature of God, namely that He is One God and in Him there are Three Divine Persons. Next, we need to appreciate that God is the Creator of everything that has being and all that has being bears his trinitarian stamp. That is, all things, like their Maker, are things both one and

three. Things being one and at the same time three is an example of paradox and a paradox is a seeming contradiction. Contradiction and paradox get used all the time in our day as synonyms, but they are actually foils, as glass is a foil to diamond and not another word for it. That's important in understanding the nature of life and death and their respective hallmarks and authors. Life is characterized by paradox and death is characterized by the contradicting of God's inherent design of things by severing the life-giving connection in each and every thing that is.

Let me explain by putting before the reader a statement taken from the Book of Sirach: "All things go in pairs by opposites, the one

consolidates the excellence of the other." (Sirach 42:24) What Sirach is pointing up is the nature of every living thing, whether physical or non- physical, consisting in the union of two complementary parts. Take any living thing: a tree, for example. A tree is the fruit of a particular seed being planted in a specific soil. Seed and soil are the tree's parents. The seed and the soil are complementary goods whose union results in the tree's conception. Sever the seed from the soil and you have severed their union. Sever their union and you will never get a tree. The soil will still possess the potential to give the tree life. The seed will still retain its potential to give the tree life, but the seed and soil will have to be united in an unbroken bond for a tree to be given life. Sirach's wisdom is confirmed: All living things are composed of a pair of opposites whose union gives them life.

What is true of material things is also true of the immaterial. The intellectual life is characterized by

"All things go in pairs by opposites, the one consolidates the excellence of the other."

making connections between facts. Facts severed from each other are dead facts. It is the connections between them which give life (Christ) to the mind. The editor of Culture Wars is on our radar because he knows how to connect the dots which tell the truth about what is going on. Rejectors of the connec-

tion between facts are, therefore, rejectors of Christ. These seek to divert our attention and keep facts in isolation by calling the making of connections between them "conspiracy theories".

So, to repeat, all things that have life are the result of the joining together of complementary opposites; they are trinitarian in composition. They are composed of:

Element one (complement of element two)

Element two (complement of element one)

Union of both

God sees that this created thing is good. In this is Sirach's "excellence".

So we know what gives a tree life and if the conditions are right, the tree will grow and thrive and be a joy to behold. But what if you want the tree to die? You would have to sever the connection between its roots and the nourishing soil as with an ax which deals the tree a cutting blow.

There is a word in English for

to pick apart. Sin is an act which severs the connection between complementary opposites and initiates decomposition. The words heresy and debauchery remind us just how horrific the results of sinful actions can be. The word sin itself means to sever. It derives from the Germanic word from where we get our word sunder, as in "What God has joined together, let no man put asunder" (Mark 10:9). Do you hear the echo of Sirach in the Gospel passage? The New Testament consolidates the excellence of the Old Testament.

I would like to explore some more examples of things which go in pairs by opposites in the order of things, in the hope that, what they will reveal is the inner workings of a culture of life and a culture of death. Then we can't be tricked about their differences and we can learn, simultaneously, how to revive our moribund culture. First though, we must pause to consider the nature of Christ, for I am saying that another name for the connection between all complementary opposites is, in fact, Jesus Christ. And it follows, therefore, that a culture which is thriving will be one with Him at its center.

The Second Person of the Blessed Trinity is a paradox. He is true God and at the same time He is true man. He condescended to unite to his uncreated Divine nature our human nature in order to become the bridge between the Family of God and the family of man whose perfect union Original Sin, that is to say, the first severing of the complementary opposites of God and man, shattered.

The Church is the union of two complementary opposites: the Bridegroom Christ with his Bride,

just that. The word is debauchery and it comes to mean the worst kind of vicious behavior. Debauchery, in other words, is another word for sin because every sinful act is an act of separating, of severing complementary opposites. A related word is heresy. Heresy is derived from a Greek word meaning

the lay faithful. Man too bears the trinitarian mark; he is the union of two complementary opposites: soul and body.

The human family is the union of two complementary opposites, male/husband/father and female/wife/mother, and their connection in Christ, through marriage, which connection generates a life, giving love which you sometimes have to give a new name (the child).

The marital act is the union of two complementary opposites: its unitive and procreative aspects. On and on, Sirach's observation can be confirmed.

Pope John Paul II observed that we lived in what he termed a "culture of death". How did he know? The answer to that question is that he knew in what death, as well as life, consisted and he knew what a culture was. Death, as in the example of a debauched tree, is the result of the severing of the union of complementary opposites. Culture is derivative of what is adored in it and that, in turn, is determined by its rulers. A culture of life is one in which the rulers develop the people's morals and intellects. This is the recipe for social progress of every kind. A debauched culture is one where its leaders adore death of every kind: moral, intellectual and physical, especially of human beings. Let's turn now to examining what our rulers adore to see if what they adore are God's living things or simply the rejection of those living things, born of a rejection of God himself. Those are the only two possibilities to examine because there is nothing that was made which is not God's handiwork.

What is adored is seen in what is cultivated and what is uprooted.

Our culture of death uproots living things and plants dead things in their place, which turns the field into a graveyard. Its rulers have uprooted the Christian understanding of the nature and purpose of sex and money and planted in their stead a denial of the existence of a nature and purpose to anything. This denial prepares the cultural field to accept abuse by the ruling class, because if the people believe that things "just are" and can be used in any way one sees fit, then it follows that one is free to do as he pleases. And the practical effect of this will be that the people will be free to do exactly as their rulers please them to do. And it pleases our rulers that they should have no borders to their access to possessions, power, and pleasure and the rest of us to do what will not interfere with their arrangements.

With respect to money, the culture of the West is marked by the approved and widespread practice of usury; with respect to sex, our

unites them. Divorce seeks to sever this bond, and so divorce is the seeking of the death of marriage.

Contraception means "against conception" and consists in severing the union of a sperm and ovum by introducing a barrier in the sex act. Contraception is the seeking of the death of God's lordship over the creation of human life.

Fornication consists in a man attempting to steal the role of a husband and a woman attempting to steal the role of a wife and both engaging in an attempt to steal the marital act. But the roots of sexual intercourse are sunk in marriage; sever those roots and you kill off love. Just as there is no social progress outside the moral order, there is no love in seeking sex outside of marriage. So, fornication seeks the death of love in the sex act.

Homosexuality consists in the performance of inherently sterile sexual acts by members of the same sex. These acts consist of a union of two people, but because

Man too bears the trinitarian mark; he is the union of two complementary opposites: soul and body.

culture is marked by the approved and widespread practice of divorce, contraception, fornication, homosexuality, and prenatal infanticide.

Divorce is state approval granted to the idea of severing the marital bond. Marriage is a living thing ordained by God. It is trinitarian in composition consisting of husband, wife, and their vow which

the two people are of the same sex, they lack the necessary element of complementarity without which a thing of God and of life cannot be. And lacking complementarity in the sexes, homosexual acts lack union because only "pairs of opposites" can be joined. Therefore, in perverting the complementarity necessary for union, homosexuali-



ty mocks the trinitarian mark of all things as well as the excellence of the two persons engaged in the homosexual act.

Prenatal infanticide consists in severing the life-giving union of mother and unborn child by murdering the child in the womb. It is an act of pure hatred of the human person.

“New reproductive technologies” also split apart the unitive and procreative aspects of the sex act as designed by God. In this debauched science we make babies and not love, whereas in contraception we make “love” and not babies. The child conceived in a petri dish is split off from his right to be born into marriage and may be split off from either or both of his biological parents and even knowledge of their existence. And his biological parents’ motherhood and fatherhood are divorced from their rightful place in the marital act: the only act capable of love in begetting life.

Usury consists in the splitting off from a thing lent the thing’s use in order to create a new debt. Usury severs the bond between charity and justice in attempting to generate a return from a nothing given. It is perverse to treat a nothing as fertile when it is sterile in nature.

Behind all this severing is the

one who first cut himself off from God: the first rebel we call Satan. Satan means “the great accuser” and why is that name appropriate? It is accurate because sin introduces trouble, by way of introducing disorder into creation and then there is need for the Father of Lies to place the blame. So, his accusations are never just; they are inverted: the evil that he has done he will lay at another’s door: the door of the victim of his malice will do nicely. Now through the media megaphone today, we hear everywhere Satan’s inverted accusations: Racist! Sexist! Bigot! and above all, Anti-Semitic applied to those who love God and love their fellow man: Christians. Satan, who perversely imitates God, whose title he vainly seeks, whose ways he invites mockery and thwarting of; Satan’s way is the way of debauchery. All of Satan’s heresies boil down to one of two: Christ is not true God; Christ is not true man. Both heresies thrive in our culture.

The Church is either only the clergy and bad (the “Clericalism” of Cupich and Francis; the “evil hierarchy” mantra of Frances Kissling) or the Church is only the laity and “good” — as in “We are Church!” How happy is Satan with either, so long as the Bridegroom

and the Bride are split apart and pit against each other.

The human person, according to Satan, is neither male nor female, nor human, for that matter, but a “construct.” The biology of the body is divorced from the meaning inhering in it. Evil is diffusive of itself just as good is diffusive of itself. So the divorcing of goods that go together (complementary opposites) has its perversity compounded by Satan’s concomitant encouraging of the joining together of things that were never meant to be put together: Like a “marriage” that unites male and male; female and female, or, to take another example, the sewing of female parts onto mutilated male bodies and vice versa.

The seething hatred behind the evil of prenatal infanticide rates only below the Crucifixion for chutzpah. Satan will never get over That Child, born of That Woman, who used that death to destroy Death itself. Satan seeks Christ afresh in all minds and hearts and wombs in order to do homage to Christ as Herod wished to do homage and left Rachel comfortless.

Contradictions are Satan’s stuff. The Cross on which our Savior hung is a Cross whose two contradictory beams are symbolic of all the contradictions for which Christ died to free us. Satan’s ultimate malice Christ converted into the paradox of a “Happy Fault.” And so, for Satan, there’s no getting over that rainbow. Hence, Satan’s recourse to a rainbow flag because Satan can only attempt to subject God’s handiwork to what we might term the contradiction of “creative destruction.”

Call it “the Satan Doctrine” of the Culture of Death, which states



that “Every ten years or so, [Satan] needs to pick up some small crappy little [good] and throw it against the wall, just to show [he] mean[s] business.”

Which brings us to the role of the Jews in all of this. All of the above Satanic splitting apart of God’s goods has led to the destabilization of Christian culture, also known as Civilization, and in these splittings, the Jews have played important and even lead roles. Dr. E. Michael Jones has written a book, *The Jewish Revolutionary Spirit and Its Impact on World History*, and its thesis is that this revolutionary spirit is antithetical to “Logos”; that is, the order that inheres in the universe. Anti-Semitism (the blaming of the Jewish Revolutionary Spirit on a Jew’s DNA) is as incompatible with Logos as anti-Jewishness is essential to the Logos. Jones maintains that Catholicism, the vehicle of Logos in history, is anti-Jewish. Come again? To be anti-Jewish is not to be anti-Semitic? Have we not caught Jones in a Satanic contradiction? No, it is a paradox and a mighty one at that. As Aquinas would say, we have to make the necessary distinctions.

We must separate the weed of toxic Jewishness from the wheat, where the Evil One sows the weed into the wheat of innocent meanings in order to sow confusion.

In Jones’s usage, Jewishness does not denote one’s ethnicity, ancestry, or fidelity to God. The Jewishness which is toxic refers to one thing and one thing alone: rejection of Christ, the Logos; the Word that went forth from the mouth of God which created the Universe. Toxic Jewishness is the rejection of the order inhering in all things and born of the rejection of the Order who is God and took upon Himself a created nature some two thousand years ago in an unimaginable and unsurpassable act of love. Jews became revolutionaries at the foot of the Cross to which they schemed to have others nail Him. What calls itself Judaism, post-Christ, should call itself by its right name, the movement of anti-Christ whose signature act is to decompose the things of God through rejection of Christ, the bond between the complementary opposites which constitute each living thing including societal cultures.

The Church is going to be made to face the Jewish Question. It is inseparable from the question of halting the Culture of Death. That much is now clear, as clear as it is now that the Church’s hierarchy continues to be minded to put that question away, and the Jews away with it, as Joseph was “minded to put Mary away,” whose pregnancy he could not get his head around. God had sympathy with Joseph’s so minding; Joseph needed the Baby’s Father directly revealed to him; any other explanation would have strained his credulity to breaking point. But the Jewish Question? That one God has already answered: “Repent and be baptized.” The heart of the Jewish Question in our time is the attempt to justify a Church policy of suppressing preaching the Gospel to all men when it comes to the Jews. The Church policy appeals to adherence to *Nostra Aetate* for its rationale. But is it born of love or irenicism? Is it a response of peace — one which “surpasses all understanding” or something more closely resembling Neville Chamberlain’s “Peace in our time!” And has not the hierarchy’s shelving of preaching the Gospel to the Jews in favor of a purported dialogue with them been quite the instance of sowing the wind and reaping the whirlwind? I contend that the hierarchy sowed the wind by a policy of putting the Jews away; allowing them a writ of divorce, as it were, through novelties like “dual covenant theology” and proclaiming “No mission to the Jews.” Well, the Jews have repaid the compliment of seeming indifference to the state of their mortal souls by fast-tracking John Paul II’s Culture of Death. Hitler took cognizance

of the Jewish Question and failed by using force to argue his case; a thing Scripture likens to “a eunuch longing to take a girl’s virginity.” Hitler violated what Jones calls the Church’s *modus vivendi: Sicut Iudeus Non*. Hitler harmed the Jew; he did not convert them but converted them to ashes. Since then, the Church has laid heavy emphasis on the dignity of the human person, as witness the Vatican II document, *Dignitatis Humanae*. Where Hitler imposed his will, the Church remembers that Catholicism proposes Christ’s will. But with the policy of *Sicut Iudeus Non* replaced with the current policy of “No Mission to the Jews” preached (in lieu of the Gospel), the hierarchy might think it is insisting on the necessity of respecting the human will and not coercing it, but is it not, in-

nizations would be represented by the character of Maureen O’Hara’s elder brother. O’Hara’s character would be the Jewish people and John Wayne would be the Church. The major Jewish organizations want no wedding between the Jews and the Church, they want instead the Jewish people’s money and to control them. The Jewish people are irate as hell because the Church won’t fight for them. They are full of defiance and rebellious as can be, injuring themselves as well as the Church, for, *inter alia*, the hierarchy’s refusal to take on this fight.

As in the film, when Maureen O’Hara tries to walk away from her marriage and sever any connection between her and Wayne’s characters, in like manner the Jews have demanded the Church leave the Jews alone and not “proselytize”

of her mind; do the Jewish people give their Sanhedrin hell or is this outrage projected onto the Church, which is a soft target and safe to unload upon? The Jews, like the O’Hara character who wants it her way or she’ll fly into a rage, present the Church with a fait accompli: they get veto power over Church matters of interest to them, and the Church in turn gets to “talk to the hand” when it comes to sharing the Gospel. What the Jews really want is for the Church to haul off and hoof them, as Wayne’s character does O’Hara’s when he wakes to find she has packed her bags and left him. A similar public rebuke of the Jews would clear the air and prove that the Church’s love for the Jews will not suffer to entertain a parting of the ways when it comes to the topic of Christ and the need for Baptism.

In addition, what the Jews really want is for the Church to confront their Sanhedrin and its oligarchs and demand they return the wealth they’ve made off with through usury and other sharp practices which injure their reputation. As Shakespeare tells us, one’s reputation, unlike one’s purse, is a thing, when stolen, not trash. The Jews want the Church, like O’Hara wanted of Wayne, to demand the money, fight for it and then fling it behind (and to the poor it was stolen from) to show that money never mattered a damn to the Church anyway; only the Jews themselves did. That would, I think, bring an end to the Culture of Death. It would deprive of oxygen the rage of the Jews which also finds expression in things like the “Ledeen Doctrine” which has thrown (like millions upon millions of unborn

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Like the O’Hara character, the Jews are haughty and proud in making their demand that the Church take seriously their preposterous charges of anti-semitism.

stead, only withdrawing from the Jews the Bridegroom’s proposal of marriage to them? Is it respectful of the Jews to toy with the suggestion that Jews can attain the Marriage Feast of the Lamb (Heaven) by rejecting the Lamb’s offer of marriage? Who likes to be toyed with?

The Church has tried “Dialogue”. Perhaps she ought to try instead the way of “The Quiet Man.” In this Hollywood movie of yesteryear, the major Jewish orga-

them. Like the O’Hara character, the Jews are haughty and proud in making their demand that the Church take seriously their preposterous charges of anti-semitism. The rage the Jews feel at being under the thumb of the major Jewish organizations is exemplified by the mixture of affection and harassment O’Hara’s character feels in the face of her brother’s lording it over her. But where the O’Hara character gives her brother a piece

The Murder of Venezuela

By Franciso Fajardo, Jr.

The author of this article is using a pseudonym for obvious reasons. He has good personal knowledge of his country and he has thought a lot about what is going on there. He asks the reader to excuse him for not always giving his sources. This is due to three causes: his exile, the destruction of newspapers' electronic files by the totalitarian tyranny of Venezuela and the shortness of time to find some of the sources which are available. He also advises that if the readers are not interested in knowing the full history which led to the current crisis, they may skip section two and go directly to the section after the introduction.

INTRODUCTION

Venezuela was a fairly industrialized country in many areas of production, with a very powerful oil company which had refineries, advanced research, investments in foreign lands. We had a very good network of roads and excellent hydroelectric plants with a production sufficient for the country and able to provide electricity to Colombia and Brazil. In addition, Venezuela had a very decent agriculture as well as advanced business skills, good universities, good and free public health and educational systems, a republican government with free elections, and in 1998 we were in our way to getting rid of the external debt. What happened, then? Why has the country suddenly collapsed?

Where did this desire to wipe Venezuela from the face of the earth come from?

There is no doubt that our political and social system had problems. There was corruption; there was the belt of poverty around Caracas. The worst consequence of our corruption, caused by the big banks which had received the oil dollars from the Arabic world and needed to give loans at a higher rate, was, however, the external debt. But even here, Venezuela was on its way to paying off its external debt, as I just said. Despite the visibility of the poverty around Caracas, we now know that it was not critical. Actually, I am persuaded now that it was due mostly to the lack of discipline that the social democrats implemented since the end of the 1950s in allowing the peasants to settle themselves in the city seeking the mirage of

prosperity. I say this because those "poor" people had running water, food, free healthcare, and free public education. Not a few entered the public universities, which were also free, and provided the students with good lunches at the incredibly low price of ten cents.

In reality our so-called problems meant nothing more than that Venezuela wasn't heaven on earth. The mess which followed came not from Venezuela but from the oligarchic powers of international fi-



nance, which roam around the world seeking to enslave nations through usury. These infernal powers need to be controlled by a political authority which can bring them to respect order and justice. The situation then did not mean that our system or our people were particularly evil or disorderly. After defeating the Persians at Thermopylae and Salamis, Greek patriotism and courage created a political system which has inspired people for centuries, but, in the end, they could not withstand Persia's financial power. Pausanias was charged with treason for taking bribes from the Persian king, and even Themistocles, who according to Plutarch did not betray Athens, had to flee because of his involvement in financial corruption. Great as it was, the financial power of the King of Persia was nothing compared to the financial power of today's international banking system. The study of history allows us to understand how hypocritical it is to slander a republic and to prepare its assassination because of supposed corruption when its own officials are feeding at the troughs of the international banks. But this is precisely what those same financial powers did to Venezuela, as they had done with Russia both in the 19th century and after the fall of Communism.

The real cause of the revolutionary ambience that suddenly overtook Venezuela was the systematic slandering which the republic had to endure at the hands of the media. Since 1980 at least, the media ceaselessly repeated the claim that Venezuela was an economic disaster and that thorough-going change was needed.

Specifically, the people of Venezuela were told that they had to get rid of the Christian Democrats and the very non-revolutionary Social Democrats. Rafael Tomás Caldera has said in *La respuesta de Gallegos* that the deepest problem of Venezuelan culture was a problem of hope. We tend to be pessimistic or place our hope in the wrong powers. Our enemies took advantage of this national defect to make us believe that everything was rotten and needed thorough change. This belief set the stage for the tragedy I am about to describe.

If Venezuela was the jewel of the Caribbean, how and why was it so suddenly destroyed? First of all, we should not forget Communism is good at destroying countries, and it can do its destructive work in a remarkably short period of time. The Communist Manifesto is clear about that. As soon as the so called "proletariat", that is to say, the Communist Party (under that name or others), takes power, it immediately imposes measures that are economically untenable. That is the normal modus operandi of the Communist revolution, and Venezuela was no exception to that rule. Historically, Communists are only too happy to follow their destructive policies to their logical bitter conclusions, as has happened in Russia, in China, in Cuba, in Vietnam, in Cambodia, in Korea, and now in Venezuela.

But, even granting this, where did this desire to wipe Venezuela from the face of the earth come from? In order to answer that question, we have to understand that the historically Spanish republics in South America have always been remarkably naïve in their relations with Europe and the United States. Venezuela thought that she could reason with the oligarchs of the west and get what she wanted, even if that went against the interest of the oligarchs. This would prove to be a fatal illusion. Venezuela could defeat her enemies on the battle field,¹ but her people never understood the newer, more insidious forms of economic warfare which would emanate from England and the

United States during the second half of the twentieth century.

The insidious beginning of Venezuela's unmaking as a country began in 1947 when she challenged British power by opposing the creation of the state of Israel. During discussions at the United Nations, Britain, which had been allied to Venezuela during World War II, made it clear that she wanted to use her protectorate over Palestine in order to create a Jewish state. Colombia opposed this idea. Its Ambassador, ex-President from the Liberal Party, Alfonso López Pumarejo held that Great Britain should retain sovereignty over Palestine, dividing it into two zones, one Palestinian and one Jewish. On April 2, 1947, a few months after Colombia had the temerity to offend Great Britain, Fidel Castro, a 22 years old student, entered Colombia to meet with Jorge Eliécer Gaitán, former Labor Minister of López Pumarejo and Presidential Candidate for the Liberal Party. Castro may or may not have been a CIA operative at the time, but, on April 9 Gaitán was assassinated, and his death initiated a civil war in Colombia which has lasted to this day.³ One is reminded here of an interesting fact: in 1948 George Orwell wrote *1984*, his famous novel exposing the dangers of totalitarianism. The agent which in that novel would impose this satanic State was precisely English socialism.

By the 1960s, Venezuela had became very bothersome for both British and American oil companies and also for Israel, because she was instrumental in the creation of OPEC, the organization that allowed oil producing countries to exercise real sovereignty over their own oil reserves. I am persuaded that this is an important factor in the current destruction of Venezuela. During subsequent years, Venezuela

continued to act in ways that the oligarchs of the West found offensive and led to the current situation. In 1959 Fidel Castro seized power in Cuba. Contrary to popular opinion, Castro did not make the Cuban revolution, which had been the work of the unions, the colegios profesionales, the universities, and so forth. Castro just descended from the mountains and seized the reins of power. In order to do this, he had to deceive the population by presenting himself and

his men as Catholic. Soon enough he showed his real ideological leanings and became an open Communist. Like all tyrants, he persecuted the wealthy and all those who could oppose his rule. To give just one example, the famous teacher and school owner whose books are still used in the good schools of Latin America, Aurelio Baldor, was scheduled for arrest but Camilo Cienfuegos, one of the commanders of Castro's party warned him and saved him.⁴ By doing this, Cienfuegos himself ended up getting killed in an accident. After they refused to back the Cuban dissidents in April 1961 during the invasion of Bahía de Cochinos, John F. Kennedy and his administration betrayed the Catholic Cuban people and virtually handed Cuba into the hands of the Communist bloc. (This betrayal repeated the American and British betrayal of Poland and the countries of eastern Europe after World War II when they were handed over to the Soviets, as a reward for their heroic resistance against the combined assault of the then allies Hitler and Stalin.) After April 1961 Castro was able to act more openly as a Marxist totalitarian. Since Marxism is an ecumenic and messianic pseudo-religion, he began to export his revolution throughout Latin America. He thought that the Caribbean would be called the Mare nostrum of the communists controlled by him in a few years. But he soon met a rock on which his hopes founded.

The rock was Venezuela. Our president, Rómulo Betancourt, a social democrat, was wrongly held by the Castros to be a potential ally. In the 1950s, howev-

By the 1960s, Venezuela had become very bothersome for both British and American oil companies and also for Israel.

er, during his exile in Chile, Mariano Picón Salas had persuaded him that Marxism is madness. So, when Betancourt became President of Venezuela he opposed both the militarist and the communist parties, forging instead an alliance with the URD party (Unión Republicana Democrática) and with the Christian Democrats of Rafael Caldera, the party known as COPEI. Now allied with the Christian Democrats, Betancourt waged war against the Communists, defeating both



the indigenous communist guerrillas and the Cuban invaders. He then went on to orchestrate the war effort in Central America, first cornering the Communists in Nicaragua and then expelling them from the country. In this war the group of countries known as Contadora played an important role. We had important losses. For example, one of the organizers of this resistance against the Communists and a saintly man, Arístides Calvani was killed in a helicopter accident. COPEI lost one of its main leaders.

By the 1970s, it was clear that the Communist onslaught had been stopped. Castro then held a secret meeting with Venezuelan guerrillas like Teodoro Petkoff Malek⁵ and representatives of all the Communist forces in the world, including the Khmer Rouge, the Viet Cong, and the Chinese Communists to establish a common strategy regarding Venezuela. They decided to infiltrate the Armed Forces with Communist youth and to keep the pressure from Colombia, mainly with the FARC. At the time when Hugo Chávez, who later became president of Venezuela, was in the armed services, there were at least three Masonic lodges conspiring against the Republic, one of them directed by Chávez himself and another by Francisco Arias Cárdenas.

In addition to opposing the creation of the state of Israel, Venezuela further offended Great Britain and the United States by not only supporting Argentina during the Malvinas War but by backing that support by sending military equipment and personnel, including effective airplanes armed with missiles. As if that weren't bad enough, once he defeated the Communist

insurgency, President Caldera threatened to confiscate the lands which the Dutch had long ago confiscated from Spanish settlers, prompting Great Britain to warn him that stunning military reprisals would follow if he carried through on his threat.

The final provocation, the one which proved to be the straw that broke the camel's back, took place in 1994 when Venezuela led, in the words of Madrid's ABC newspaper "Hispanoamérica planta cara al plan mundial de población" or in English, "Spanish America Challenges the World Plan for Population. The showdown took place in Cairo during a meeting of the United Nations, carefully prepared by the Clinton administration, which intended 1) to establish rates of population growth for the entire world, and 2) to force countries into using birth control, sterilization, and abortion to achieve those goals. The Clinton Administration failed to achieve their goals at the Cairo conference because of the opposition of the Holy See, which found support first of all in Latin America, then in the Islamic world, and finally in Helmut Kohl, the German Christian Democrat. The efforts of Central America and Argentina proved to be pivotal in defeating the oligarchs. Venezuela was forced to send a representative who was, according to all appearances, actually a mason and in favor of the agenda, Mercedes Pulido de Briceño, but the country had a second representative, Christine Vollmer, the wife of the Ambassador at the Vatican, Alberto Vollmer, who strongly supported John Paul II. Shortly after this meeting, Kohl was driven from office, the Marxist invasion of Spanish America re-started, the child abuse campaign was unleashed, and the Arabic "spring" was put in place. Not a single opponent to the global agenda survived. Chávez came to power during Bill Clinton's Presidency, and his mission was to destroy any remnant of Catholic order in Latin-America.

2. THE LONG-TERM SUBVERSION OF VENEZUELA

The subversion of our country started long ago. Great Britain was always involved in it. Francisco de Miranda was the first great British agent in Venezuela, as far as I know, although there was clear Masonic activity before him. (Besides the open and overwhelming activity in the Peninsula, which achieved the expulsion and the suppression of the Jesuits in the 1760s. A Minister of Charles III, whose name was first Moñinos

and later Floridablanca, was the person who forced Clement XIV to suppress the Order by threatening an invasion from Naples, as Marcelino Menéndez Pelayo has shown in his *Historia de los heterodoxos españoles*.

It took 18 years (from 1830 to 1848) for Venezuela to recover from its disastrous war of independence. During that period nefarious British influence, especially regarding the allowance of usury and the organization of the banking system, never ceased.⁷ But things went relatively well. After 1848, the liberal subversion with British influence grew and provoked great instability. Finally, in the 1860s and '70s, a liberal-positivist seized power and tried to abolish our Catholic, theological, and philosophical traditions. Antonio Guzmán Blanco ruled until the early 1890s and in that time he confiscated the rental properties of the universities (Central de Venezuela and of Mérida), removed the Rector of the Central University and tried to do the same with the Rector in Mérida, appointed a new Rector at the UCV, which he brought from Germany (a radical positivist, Adolf Ernst), suppressed the schools of Theology and Philosophy, suppressed the seminaries, suppressed the religious orders, expelled the foreign members of religious orders, forbade their Venezuelan members to use their habits even at home (and to enforce that he established a system of spies). Despite all this, and thanks to those bishops who were not expelled, the Catholic tradition survived: they founded a “School” in Valencia which was a crypto seminary. But our philosophical and theological skills were greatly impaired for a long time. Recovery began only in the 1930s when two young Catholic thinkers, Caracciolo Parra León and Mario Briceño Iragorry, succeeded in restarting the School of Philosophy at the UCV. For decades, positivism dominated the minds to many Venezuelans, even those who were not materialists.

SPREAD OF SUBVERSION

In the 1920s Venezuela began to grow culturally once again. After the death of the long term semi-benevolent, semi-barbaric tyrant, Juan Vicente Gómez, his military ministers and successors proved to be patriotic and good hearted. Eleazar López Contreras and Isaías Medina Angarita did a lot for the country, but, even so, they had to face growing socialist unrest. As soon as the Bolshevik revolution occurred in Russia, the first Latin Americans were sent to Moscow to

study with scholarships provided by the Methodists of California. The USA elite wanted to follow the policies of Great Britain by taking them to another level. This kind of subversion spread quickly.

At the beginning of the 1940s they had already established two parties in Venezuela, the Communist Party (PCV) and the Social Democratic Party (Acción Democrática), both of which were entirely different from our 19th century political parties. From the moment of their inception, these two forces tried to subvert the entire country. The PCV operated with the long view in mind. In 1941, they founded a newspaper, *Últimas Noticias*, which started corrupting the mores of the lower classes of Venezuela. In 1948 Miguel Ángel Capriles bought the newspaper and later established the Cadena Capriles, an editorial venture which constituted a powerful corrupting machine which worked along with the Bloque Dearmas.

The other socialist party, the AD, operated with more immediate goals in mind and took power in 1945 through Rómulo Betancourt, who orchestrated a coup d'etat against Isaías Medina Angarita. In 1948 the AD organized and won the elections with Rómulo Gallegos as its candidate. During these three years, the offensive against the Church and against Catholic education was so violent that a political party arose to counter it: the Christian Democratic Party (COPEI) under the leadership of Rafael Caldera. In 1948, however, the military toppled Gallegos and a decade of military rule began.

In 1958 the dictator Marcos Pérez Jiménez was ousted, and soon the AD came back to power under Rómulo Betancourt. But, as I have already explained, Betancourt had suffered a profound change of ideas during his exile. That is how Venezuela became a liberal democratic republic with a Constitution which was approved by popular consent in 1961 and was observed and respected until 1999, when Hugo Chávez insulted it and, despite all that, was given the power of the Presidency of Venezuela out of respect to the elections he had won.

But already in the 1960s a new force began to function as an agent for the deep corruption of the country: the Rockefeller family, who operated through the Cisneros family. Diego Cisneros was a Cuban emigré who organized an important economic holding. His son, Gustavo, took control of the holding in 1968 and became John D. Rockefeller's face for Venezuela. Cisneros is a prominent mason, and in 2010 he attended

that year's meeting of the Bilderberg Group. Besides controlling the local Coca Cola franchise and many beer companies, Cisneros controls many other industries, including the most important television station, Venevisión, a network of radio stations, a recording industry (Sonorodven), and the beauty contest Miss Venezuela. Cisneros's TV station is the only private network which has not been harassed by the government. Beyond Venezuela, he controls Direct TV. He also saved Playboy TV from bankruptcy and expanded its business in the Spanish speaking world. Cisneros, more than anyone else, is responsible for the corruption of our mores.

MUSICAL TRADITIONS

Venezuela has always had very powerful musical traditions. Its folk music is one of the most interesting in the world. It was Gustavo Cisneros work to try to corrupt that tradition. To accomplish that he promoted sensual songs, debased the traditional sense of rhythm and harmony, and ruined any singer who did not submit to his will. Some had to leave the country in order to retain the quality of their music. When John Paul II visited Venezuela for the first time in 1985, a young child, Adrián Guacarán, sang to him "El Peregrino" to him in Guayana, one of our ethnic languages, with an angelic voice. The Vatican was so impressed that it offered to take the child to Rome and enroll him in the Vatican schola cantorum, but Cisneros had to ruin that. He offered the family immediate cash instead. The boy followed the easy path, and his voice was ruined.

But Gustavo Cisneros did even more than that. After the defeat of the Communist guerrilla and the Cuban invasion, the AD proposed Carlos Andrés Pérez as its candidate for the 1973 elections. This man became closely associated with Gustavo Cisneros. During his presidency the traditional discipline of our administration and of our armed forces was very much relaxed. He nationalized some of the basic industries (oil, iron, aluminum). But he then got those state firms and many other state organs to acquire an illegal debt with the International Monetary Fund. That is how our external debt started, and that is how we lost our political independence after the IMF began to interfere in our affairs.

In 1978 Copei won the elections in 1978, bringing Luis Herrera Campins to power. Although Campins

was not a Mason himself, he allowed the Masons to do a lot of harm to the country when he was in power. He also dealt a severe blow to the guerrilla forces which were reorganizing in the plains of Venezuela. Under Campins, Mercedes Pulido de Briceño was able to reform the Civil Code, which relaxed the discipline of marriage by making it much easier to get a divorce by mutual consent or through fraud: de facto separations could be transformed into divorce if they lasted for five years (art. 185A). Also, the Minister of Education (1979-1982), Rafael Fernández Heres, introduced a disastrous reform in education. Up to that time, any competent person of good will could teach as his way of helping to form new generations, even though salaries were very low to nonexistent. Thus, engineers taught mathematics, medical doctors or chemists of physicists taught science, lawyers taught history, etc. But Fernández Heres, in order to transfer the whole control power over education to the Ministry of Education, established that only teachers who had graduated from the Schools of Education or Pedagogy could teach in basic, middle, or high schools. This was a blow from which our educational system never recovered. All the public schools immediately lowered the level of the education they could offer, and the private schools also felt the harshness of the blow. Some of my Venezuelan acquaintances remember how some of their professors had to leave their schools and how others were subjected to a humiliating process of getting a pedagogical degree. Pedagogy can be well understood, but it is often a highway for ideology and a bar for normal knowledgeable people to teach the young.

The next two Presidential terms, which lasted from 1984 to 1994, were very harmful. During the first one, Jaime Lusinchi signed a "refinancing" of the external debt, which was actually what in Roman Law is known as a novatio. That is to say, Lusinchi and the international bank, under the pretext of lowering the interests, succeeded in transforming the illegal debt into a legal debt approved by the Congress. Of course, the illegality of the original debt was never mentioned to the public, and the media were very much manipulated to control public opinion on this issue.

Carlos Andrés Pérez came back to power because he was a charismatic leader, because there was a strong media campaign, and because people had a vague memory of having more prosperity during his first term. He assumed the Presidency in February 2, 1990

Hugo Chávez on TV during 1992 coup



with more than 80 percent of the vote. But within a few weeks of his election, on February 27, he suffered a very grave popular uprising in Caracas and, to a lesser degree, in the rest of the country. What happened?

Pérez wanted to amend what he had done in his first period. He surrounded himself with what he thought was good advice. But, at this moment in time, “good adviser” meant economist in general and Harvard economist in particular. So, Carlos Andrés Pérez appointed as his de facto Prime Minister an economist with a Ph.D. from Harvard by the name of Miguel Rodríguez Fandeo. He then appointed Pedro Tinoco Jiménez as President of the Central Bank and Moisés Naím as Minister of Trade and Industry. With this “brilliant” team, he implemented the shock doctrine to correct Venezuela’s balance of payments problem. By now it should be obvious that the real goal was different, something that became apparent when he abolished government control of food prices, immediately affecting the poor. He then lifted restrictions on the amount of interest banks could charge. When interest rates skyrocketed, the middle class was hit hard. He then abolished the differential system of exchange which had been successful in promoting manufacturing. But then the same brilliant ministers, using the excuse that it had been used incorrectly by Lusinchi and his entourage (although it had), decided not to respect the government commitments to give the dollars at the differential rate, and many industries went bankrupt when their payments terms expired. They managed in this way to upset the well-to-do as well

(but not the super-rich, for course).¹³ This was the visible part of the root of the uprising of February 27 and the following days. The unseen root was a carefully prepared plan laid by Fidel Castro and the Communists of Venezuela, including his Jesuit buddies. Arturo Sosa, the current General of the Jesuits, for example, and the Jesuit controlled network of radio stations, *Fe y Alegría*, did a lot to promote and keep the looting and the uprising alive. The result of this uprising was the death of around 2,000 people. Prominent among them was Commander Felipe Acosta Carlés, who was a very influential leader in the army and whose leadership was assumed by commander Hugo Chávez Frías.

After these events, Carlos Andrés Pérez’s second Presidency was considerably weakened. In 1992 he suffered two coup d’etat attempts, orchestrated by the young Communist officers who had infiltrated the army in the 70s as part of Fidel Castro’s initiative. I am persuaded that the then Minister of Defence, Fernando Ochoa Antich, was in on the conspiracy to overthrow the republic. His brother, Enrique, was a prominent member of the party “Movimiento al Socialismo.”¹⁴

The greatest mistake committed by the republic occurred in February 4th 1992, the fateful day of Chávez’s failed *coup d’etat* when the government allowed the media to show Chávez on TV with his uniform and with his presence, calling his comrades in arms to surrender for the moment. Ochoa Antich has tried to explain away this “mistake” by saying that Chávez’s appearance on TV was necessary to avoid bloodshed. Even if this were true, Chávez should only have been allowed to appear on TV looking defeated, disheveled, humiliated, not wholesome, brave, and threatening.

After the attempt to overthrow the republic in February, a second attempt took place on November 27. Even though every high-ranking politician and member of the secret services knew about the infiltration of the army, they did not take the appropriate measures. During the 1860s, when Julián Castro rose up against the republic, Juan Vicente González had said that the lack of just punishment against the revolutionaries was one of the worst maladies of a commonwealth. He was right. But how is it that the same persons who defeated the Communists in the 1960s were now so lenient with the traitors who had infiltrated our armed forces? This is a point which is difficult to understand, but I think that I can explain several factors. First of all, the fall of the Soviet Union had lowered the country’s

defense against Communism. The world was absolutely fooled, because in 1992 at least a fifth of humanity was still under the Communist yoke, in places like China, Vietnam, Cambodia, Laos, Korea, Cuba, etc. Secondly, there was an intense ideological campaign to lower these defenses. Francis Fukuyama played a key role in this campaign when he wrote his book *The End of History*. Remember that he claimed that ideologies were dead. Remember as well that he was a member of the Straussian school which has been unmasked in the last decades as a sort of secret society which promotes ideology.¹⁵ Thirdly, the intense infiltration of the Jesuit Order led to a kind of paralysis in the immune system of the Christian democrats, who had fought as students with weapons on their belts against the threat of Communism. The Catholic University Andrés Bello was, and still is, a focus of Marxist propaganda. When the Social Democrats converted to the neo-liberal doctrine they provided the right soil for that propaganda to yield its fruits. Many reacted against Neo-liberalism by becoming lenient to the Marxists. The work of Luis Ugalde Olalde and other Jesuits (like Arturo Sosa Abascal) was of paramount importance. The highest leader of the Christian Democrats, Rafael Caldera Rodríguez, was very attached to the Jesuits, for example. In spite of being a great fox, he was easily outwitted by the Marxists. Fourthly, when neo-Liberalism began to dominate the two main parties, they lost the sup-

Chavez should only have been allowed to appear on TV looking defeated, disheveled, humiliated, not wholesome, brave and threatening.

port of their constituents. It is not a coincidence that many of the supporters of Neo-Liberalism, like Manuel Caballero or Teodoro Petkoff, were "former" Marxists. I think they knew that the way to the Revolution went through the promotion of economical liberalism. Fifth, there was confusion about the role the USA would play in a conflict between the republic and the

Communists. The Cold War made our elite think that the USA were innate enemies of Marxism. This was a big mistake. Before the Cold War, the USA promoted Marxism in Ibero- America, as I have already pointed out. Not surprisingly then, the USA went back to their former policies regarding Ibero-America after the Cold War ended. Even worse, the new ruling elite of the USA was anti-Christian (not just anti-Catholic) and even anti-Western: we remember how they called a titan like Solzhenitsyn "a fascist" just because he was Christian; we remember how they destroyed the cities of the East Coast and Midwest just because they were Catholic;¹⁶ we remember how they removed the industry from the USA and brought it to China: if China today is a global threat to any republican remnant and to all Christians, it is so thanks to the new elite of the USA (and Great Britain); we see how they promote Marxism, Socialism and neo-Marxism (gender theory) in their colleges and universities around the world. Normal people were unable to imagine the depths of evil which were going to seize power in Venezuela: authentic demons obsessed with murder and ready to launch a system of lies, nor were they able to see that their lies were thousands of miles away from the truth. When somebody spoke the truth they accused him of being a "radical."

On May 21, 1993 Carlos Andrés Pérez was ousted by the Supreme Court of Venezuela. Ramón J. Velásquez was elected provisional President by the Congress, until the end of the Constitutional period. In December 1993, Rafael Caldera won the elections for the second time, this time without the support of Copei but rather with the support of many leftist parties, and almost tied with a unionist leader, Andrés Velásquez. His second Presidency was a very complex phenomenon. He had to navigate between many rocks and shallows. I will focus on a few aspects.

Velazquez began his administration with a reaction against the neo-Liberalism promoted by Carlos Andrés Pérez. But after a huge bank crisis and a ruthless attack by the media, both national and international, and by the IMF, he was forced to yield. I remember a week in which the press and the media, instigated by the IMF, insulted the country as a hopeless underdeveloped and corrupted enterprise, and then, after Caldera finally signed a commitment with the Monetary Fund, two days later, the press and the Fund had headlines saying: The Giant has Awakened. It was grotesque and disgusting.

At that moment, Teodoro Petkoff became the star minister, applying neo-liberal policies. Oil prices at that time were very low (under \$8 per barrel).¹⁷ Despite all this, Caldera was able to stabilize the economy and to solidify the industrial and agricultural structures, which were shaken by Pérez's shock policies. Venezuela reduced its external debt from 30 billion dollars to 27. Our oil industry had the leading technology in this area (for example, with the technology to extract oil from the sands of the Orinoco, technology which was stolen afterward by US companies), our industry was omnipresent in several islands of the Caribbean and in Central America. We had an intense international commerce with Colombia; we supplied electricity to Brazil and Colombia; we produced a significant percentage of our agricultural consumption. But then Caldera made a decision which would have fateful consequences.

3. A SHORT HISTORY OF CHÁVEZ'S REGIME

During the 1990s, President Caldera followed the model of his policies in the 1970s and, in order to pacify the country and also to deflate the "heroic" figure of Hugo Chávez after the attempted coup t'etat, he indicted him and his comrades. He even took Francisco Arias Cárdenas as a collaborator and had him elected as governor of the state where the city of Maracaibo is located. I suspect that in these policies there was Jesuit influence. Right after the measure was taken, Chávez indeed lost popularity, and everybody was calm and glad. But when the next elections approached, since Chávez had not been condemned for the crimes he had committed, including homicide, he was able to run as a presidential candidate. (Had he been convicted, he would have been unable to run.) AD and Copei grew nervous and chose bad candidates. Copei, especially, guided by the mirage of media popularity, chose Irene Sáez, a former Miss Universe, who had been competent as a major in Chacao. As the elections approached, Chávez's standing rose in the polls, the parties became very weary, and in a desperate movement, they removed their candidates a few days before the elections and gave support to an independent candidate, Enrique Salas Roemer, allowing Hugo Chávez to win the elections with 56 percent of the vote.

Caldera's Chief Commander of the Army was his Son in Law, General Rubén Rojas Pérez. He did not want to transfer the power to Chávez because he knew

from good sources (unlike the rest of the country) Chávez's connections and intentions. He asked Caldera to seize power and save the country. But Caldera thought that would lead to a blood bath and that the people were so used to living in a republic, that Chávez would fail in his totalitarian project and would be ousted. Caldera could not imagine the international support that Chávez would receive. He forgot how thorough the defamation of Augusto Pinochet had been performed by the global media (massively in favor of revolution today), the clever policies designed by Fidel Castro or the thorough confusion sowed by the Jesuits and others concerning the legitimate use of force. Thus, in February 1999, Hugo Chávez swore an oath of allegiance to the constitution and became president of Venezuela. Chávez may have become president, but he swore no real oath, saying instead: "I swear by the dying Constitution." In hind sight, which makes everything look clearer, I think that this act and its immediate precedent should have led Caldera and the armed forces to deny the transfer of power. But sadly that did not happen.

The immediate result was a ruinous decision by the Supreme Court in January 19th 1999 which claimed that the Constitution could be reformed following a procedure not established in it. How? The "Original constitutional power" of the people had to be regarded as standing over and above the "constituted constitutional power." The people stood over and above the Law and the Ius. This decision, very cleverly criticized by Eduardo Piacenza, signified the beginning of the end of the republic, as any classical thinkers would have known immediately. If there is no Law (or Ius) that limits the will of the people, if there is no Law (or Ius) non-disposable by any part of the community (not even the majority), if there is no Divine Measure, then the leader of the people will have tyrannical power. What was the cause of this decision? Some paramilitary groups had already been created and openly declared their existence in the newspapers. They were trying to intimidate the country, but very especially the Supreme Court. But I think that the main cause was an anti-national and anti-political campaign that the liberal media had launched years before: every institution was supposedly corrupted; there was supposed to be lots of poverty due to a bad distribution of wealth and a radical change was viewed as necessary: these were some of the clichés that lead to the suicidal craziness unleashed by the Supreme Court.

From this moment on, the revolution advanced with accelerating speed. I will not go into all the details of this development, but rather explain the main landmarks on the road to self-destruction. Within weeks of being elected, Chávez created a Constituent Assembly whose election was designed by a Communist mathematician which was so crooked that it allowed Chavez to claim 95 percent of the assembly after getting 66 percent of the vote. The assembly then dissolved the Supreme Court and other authentically republican institutions and proposed instead the text of a new Pseudo-Constitution which was submitted for referendum on December 15th 1999, the same day as the mudslide of Vargas, one of the greatest natural disasters in Venezuelan history. That disaster, which killed at least ten thousand people (and probably thirty thousand)¹⁹ was a bad omen for the country. At the same time that the country was morning this tragedy, Chávez flew to Havana to celebrate with Castro. It is said that during the rescue operation many children were kidnapped by the government itself and brought to Cuba, but we will never know the truth of this matter. I think, however, that it is true and that Castro made janissaries of those children.

This Constitution gave Chávez much more power, extended the Presidential term to six years with the possibility of reelection, and allowed him to run again as presidential candidate in the next elections, arranged according to the new text in July 2000. It also contained a bitter trick. Castro knew that Salvador Allende was ousted three years after his election. So, the new Constitution established the theoretical possibility of ousting Chávez after three years of his 2000 election. In this way the people and the military were deceived to wait for the fifth year of Chávez's rule to use peaceful means in order to save the country from tyranny. From another perspective, Chavez won four and a half years to arm his militias and destroy the regular armed forces. Militias were armed indeed, and trained, both in Cuba and in Venezuela. Political assassinations became more common (but barely visible to the public). The first victims were opponents in the army, the air force and the police. Controlling this police was necessary to secure power: murderers could be classified by the agents of tyranny (acting like policemen) as accidents, suicides, common crimes, etc. At the same time, Chávez launched a strong campaign in order to promote the doctrines of Gandhi and the most radical pacifism among the opposition crowds

and leaders. The Jesuits joined in this anti-crusade. Some NGOs were founded to this end, and several promoters of these NGOs²⁰ became important permanent leaders of the opposition movement, the "Coordinadora Democrática," established in the beginning of 2001.

NUMBER OF VICTIMS

It is hard to calculate the number of victims who died at the hands of the Communist revolution in Venezuela, but one can gain some idea of the actual figure by indirect means. Before Chávez, there was already a high number of homicides in Venezuela (4,500 per year). Some of those were the result of subversive activities of the Colombian guerrillas (especially, FARC). A very good report by Francisco Olivares establishes well this fact and some of its causes.²¹ But during the first year of Chávez's rule that figure went up to more than 9,000. Why? Because the Communist regarded the common criminals as "low intensity revolutionaries." So, they trained, armed and gave ideological motives to the operating gangs. They also created paramilitary groups (known in the beginning as círculos bolivarianos and now as the colectivos) with diverse levels of discipline. Each year the number of murders grew. The government did not give any official statistics. Universities, newspapers, and NGOs had to go to the different morgues every day and check the numbers. In 2006 up to September, the number of murders reached 11,000. By 2007, the number had climbed to 14,000. Today that number hovers around 25,000. These figures do not include persons executed by the police or killed in combat with the various colectivos; it does not include either all those who are buried without going through the morgue or those who die in fake accidents, sicknesses, suicides, etc. For example, between August and September 2004 three military airplanes crashed "by accident." One of them was loaded with generals and their wives. It is safe to say, then, that the number of persons directly killed by the Communist tyranny in Venezuela is no less than 400,000 people. To this we must add the people who have died of hunger and lack of medicine. For lack of very cheap medicines (aldactone) Adrián Guacarán, the same one who as a child had sang to John Paul II in 1985, died in 2017.²² There are probably many more. If we now think that the tyranny has sterilized many women and that 5 million people have fled from

the country, you can have an idea of the magnitude of Venezuela's sufferings. It is a miracle that the country still resists the tyranny and that many institutions still survive. The courage of the Venezuelan people is admirable, but they are right now like lambs being led to the slaughter, as we shall see. When Chávez was in prison during the 1990s, he said to a couple of chavólogos (Alberto Garrido and Agustín Blanco Muñoz) that his aim was to exterminate the middle class.²³ We learned this much later. Well, he and his heir Maduro, are succeeding at this.

It is important to know that, besides de militias, Chávez has systematically introduced Cuban agents. Many years ago he declared publicly that there were 30,000 members of the Committees for the Defence of the Revolution.²⁴ Also the Cuban Secret Service, G-2, controls the military. Any man or woman who does something disturbing to the Communist forces of occupation would be mercilessly killed. A famous case is that of the privates who were burnt alive in 2004.²⁵ Besides this, there are clear connections with Russian and Chinese security forces.²⁶ The traitor elites of the USA know this. Why are they allowing the influence of the USA to dwindle? I would guess that because, as I have pointed out, they hate Christianity and the West.

NEW PRESIDENTIAL ELECTIONS IN 2002

There were new Presidential elections in 2000, and Chávez won them. In those elections, already the most disturbing trace of the communist tyrannies was unfolded before the eyes of those who were able to break through the mist of Communist propaganda and manipulation. The opposition candidate was no other than Francisco Arias Cárdenas, Hugo Chávez's comrade in arms during the 1992 coup. These elections were a joke. Very probably there was fraud, but Arias Cárdenas immediately acknowledged his defeat. Some years later, he was "reconciled" with Chávez, was appointed Chávez's ambassador at the UN, and has become one of the bloodiest revolutionary leaders. The Communist strategy in Venezuela included similar infiltration of fake converts. Another instance of this strategy was given by Teodoro Petkoff. He founded an opposition newspaper called *Tal Cual*. Its mission was to impregnate the opposition imperceptively with anthropocentric, immanentist, and ultimately Marxist categories. He was also willing to intervene in favor of

the Communists at critical times by causing confusion in the opposition and using at times a very aggressive language. And then the government faked anger, and they closed the newspaper. But then Teodoro heroically restarted it. Both sides in this charade are masters of deception. In addition, leaders who rise to positions of power within authentic opposition movements often turn out to be agents of the tyranny. Some of the most prominent leaders of this kind are those who Luis Ugalde, S.J., has promoted, people like Julio Borges. And there has been a third kind of faux opposition leader, those who are threatened or actually imprisoned and tortured and as a consequence begin to work for the government. Henrique Capriles Radonski might be one of this latter kind, since he was imprisoned during four months in the dark prisons of the DISIP in 2002.²⁷ Luis Castro Leiva pointed this out already in December 1998, quoting one of the worst scoundrels among the Venezuelan Communists and the real architect of the Chavista tyranny, José Vicente Rangel as proof that the tyranny will destroy the real opposition and then will create its own opposition.²⁸ Another important trace of the foundational years of Chavism was the destruction of all economic structures that the government did not control. Venezuela had had agrarian reform and, for this and other reasons, the State was the main owner of land. If one wanted to give land to the peasants, there was no need to expropriate (and much less to confiscate) the private property of others. But Chávez could not tolerate the existence of independent people, so he decided to send informal crowds to invade the productive land. In a few years he had virtually destroyed the entire agricultural production of the nation. He then did the same with industry and commerce. In this area, he did not use the legal tool of eminent domain (expropiación), but he just took over any desirable properties and then had his comrades buy them with the fruits of the country's plundering. At this time the naïve who thought that Chávez wanted the good of the poor, of the peasants, and of the workers tried to persuade him that in the long run he will bring their ruin. But Chávez just laughed at that. The atheist and the Marxist do not want the good of the poor, they just want to gain control over the bodies of people so that they can control their souls.²⁹ Also, as Hannah Arendt witnessed, all totalitarians behave like foreign conquerors, and in Venezuela's case, as we shall see, they were actually foreign conquerors.³⁰

This destruction of Venezuela's economic infrastructure reached its climax in 2003 when, in order to crush a general strike, Chávez fired in one day more than 20,000 technical workers of the official and very efficient oil company, PDVSA. Since the government was unable to control this crowd, Chávez decided to just kick them out at the cost of the slow decay of the whole industrial structure: research centers collapsed immediately; the refineries lost slowly their ability to work, fires and malfunctions put them out of service. Venezuela was unable to keep its standards of production and eventually ended up unable to produce its own gasoline. Once more, as in the colonial era, Venezuela was forced to export raw material and import finished products.

An analogous strategy was followed with labor unions, universities, and other institutions. Universities, however, proved to be the toughest nut to crack. Chávez and Maduro have been unable up to now to control them. They have resorted, therefore, to just suffocating them by lack of resources and to founding other institutions of teaching or rather of ideological indoctrination. The media have fallen gradually under government control by several ways: suffocating the independent media, directly closing them, and by having the tyranny buy them through third parties, etc. A few electronic newspapers survive, but the people have less and less access to the internet.

One episode shows the depths of depravity of the current strong man in Venezuela. Among the officers who followed Chávez in February 1992 was Diosdado Cabello. In 2004 he was elected Governor of the state of Miranda. As Governor, Cabello destroyed all the books in the public libraries which could be classified as classics, of universal interest, or written by Venezuelans. He also destroyed any books which contained "Capitalist ideology". As a result, more than one million books disappeared. In a deeply symbolic gesture 62,000 of them got recycled and made into toilet paper.³¹

Chávez tried to attract to himself some bishops and, when he failed, he tried to create the Reformed Catholic Church of Venezuela, by getting three secularized priests consecrated as bishops by an Anglican bishop from Los Angeles, California, who certainly achieved much glory by engaging in this beautifully ecumenical action.³² Right now, however, thanks to the subversion coming from the Vatican itself, a few bishops are wavering in their opposition.

THE DESIRE OF THE PEOPLE

With this landscape as background one can understand the desire of the people to rise up against the tyranny. In April 2002, there were huge demonstrations, followed by an attempted coup d'état organized by some Navy officers. Chávez foresaw the military conspiracy and prepared to crush it. But when the demonstrations, which had gathered in hundreds of thousands in April 11 2002 marched unarmed towards the palace of government to ask for his resignation, he panicked and gave the fatal order to apply the military machinery against the civilians marching. The private media were silenced by the government at 3:45 pm, and a few minutes later the shooting of unarmed civilians began. Snipers killed anybody who had a camera with a shot in the head. Chávez gave the order to the tanks to crush the march but the officers in charge, with the exception of Jorge García Carneiro, refused to obey. A power vacuum was created and Chávez was ousted for 48 hours. There was much confusion and in that confusion the Navy took the power. But the Navy was not powerful enough to keep control. There were meetings in Fuerte Tiuna and the military attaché of the US Embassy was there on April 13th, when Chávez's return to power was decided.³³

Once and again, even during George W. Bush's administration, the USA saved and supported Chávez's rule, despite the façade of opposition. In August 2004 there was finally a recall referendum. It is very clear that Chávez lost it badly and that there was huge fraud. No matter. Jimmy Carter was there to support the fraud, and George W. Bush to acknowledge the results in exchange for some oil concession to Texaco-Chevron. Carter's intervention was particularly shameful (or shameless) because his work was to make an audit of the election. The counting of the votes was electronic (with the famous Smartmatic machines, used also in Florida, if I recall correctly) but had to be subject to an aleatory audit, by comparing the physical votes with the electronic results of a number of voting points. But Carter did nothing to ensure the validity of the election. Instead, he proclaimed Chávez's victory before the polls had closed. All the legal rules were violated: for example, there was bidirectional information from the voting points to the counting center and vice-versa (there should have been only from the voting points to the center), there was no audit and the physical votes were destroyed by the army a couple

of days later in order to prevent a recount. An opposition leader, María Corina Machado, took exit polls in which the anonymity was guaranteed and determined that the official results were radically at odds with the real vote. In some places the mathematical results were shown to be impossible. Carter really covered himself in glory with his endorsement of the tyranny, and I hope that he will repent or pay dearly for this act in the afterlife.

MEDIA ENTREPRENEUR

Marcel Granier, a media entrepreneur who was behind Radio Caracas TV (a broadcast company closed twice by Chávez), was very much disturbed by the support that the international Banking system gave to Chávez. After he asked them why they supported such a tyranny, he was told that they supported Chavez for economic reasons leading me to conclude that the oligarchs are in reality revolutionaries who want to create a world in which big capital is in league with the worst tyrannies, as in China. Granier claims: “they laugh and say that the interest rates paid by Venezuela are five times higher than those paid by any other country in Latin America.”³⁴ Venezuela is being plundered by the new international order. After Caldera had put Venezuela on the road to getting rid of her external debt, Chávez, in spite of extremely high oil prices, increased the debt by a factor of five or six, with higher interest rates.

All elections since 2,000 were entirely fraudulent. As the same María Corina Machado has shown, even the voter registration was entirely manipulated.³⁵ It is hard to know Chávez’s real popularity, but in 2005 there was a good indicator. Right before the congressional elections for the Congress, members of the real opposition like Leopoldo López, decided to withdraw from the elections because there was no guarantee of transparency. According to the initial official figures, only 12 percent of the electorate went to the polls to vote and of those who did vote 30 were declared invalid despite threats to fire any public servant who did not go to the polls and support the regime and despite the fact that people had good reason to think that their votes were not secret.

The government saw in this new strategy of the real opposition leaders a real threat and immediately punished Leopoldo López and his party (Primero de Justicia) by confiscating the property of their main spon-

sor, Polar Foods, in December 2005. In January, Julio Borges promised that the “opposition” would never again engage in abstentionism and then threw his hat into the ring for the presidential campaign of December 2006. The Supreme Court immediately declared the confiscation of Polar Foods illegal, but the main result was that Leopoldo López founded a different political party, Voluntad Popular, in 2009.

In 2007 new student leaders proved to be real opposition leaders as well, and the government proceeded to kill several of them. The one thing these leaders had in common was their openly professed Catholicism. The youth realized that under John Paul II and Benedict XVI the only international force which was reliable in the fight against tyranny was the Catholic Church. But some of the leaders were close to Luis Ugalde, S. J., and because of this were unable to use any other discourse against the tyranny except that of the Enlightenment. Even so, they were effective in rejecting the fraud in the December 2007 referendum to approve a constitutional reform which would allow Chávez to run again for the Presidential elections in 2012. This referendum was immaterial concerning the distribution of power. One would have thought that the government would allow a bit of the truth to come to the surface (by declaring its defeat by a supposedly narrow margin) in order to give the impression of real democracy. But there was more to it than that. Raúl Isaías Baduel, a prominent mason who in 2002 was decisive in bringing Chávez back to power, disagreed with the extent of the illegality and, being in charge of a considerable military force, imposed on Chávez the recognition of his electoral defeat. In the following years Chávez and Maduro would strive to annul the influence of Baduel, and Maduro succeeded two years ago.

In direct violation of the letter of the pseudo-Constitution of 1999, Chávez reintroduced the project of Constitutional change, so that he could be reelected indefinitely. In Venezuela, as in all totalitarian countries (Nazi Germany, Soviet Union, Communist China), there is no Law. The Law is the changing will of the tyrant. Of course, the project was approved and accepted by the Supreme Court.³⁶

ONE ATTACK

In 2004 there was one attack against the whole Jewish community: the police searched the premises of

the School *Moral y luces* and of the Hebraic Club, supposedly looking for weapons or explosives connected to the death of the public prosecutor Danilo Anderson (who was killed actually by José Vicente Rangel Vale, Chávez's vice-president). Something similar happened at the Club in 2007. Later, in 2009, an attack targeted the Sephardic community and consisted in violating their Synagogue, Tiféret Israel, in Maripérez, Caracas. Damage was caused to the areas of prayer and the administrative offices. That same year Chávez broke diplomatic relations with Israel. In June 2010 Chávez cursed Israel with these words: "I condemned from the bottom of my soul and of my entrails the State of Israel: cursed be you, State of Israel!" This public attitude was probably the origin of attacks against the members of the Sephardic community by lesser Chavistas. I have not heard of any other attack against the Ashkenazi community. The attitude of the Jewish community in Venezuela towards de tyranny is very diverse. There are rabbis like Cohen who seem to think that one can be a good citizen of a Communist tyranny. There are others who seem to be proud that Maduro is of Jewish descent.³⁷ Some seem to think that Venezuelans must be anti-Semitic since now some Jewish people have suffered verbal attacks from officials of the government or from lesser Chavistas. Others suggest with satisfaction that the Jews can now leave and go to their ancestral fatherland, Israel. But I think that the great majority love Venezuela and lament what is going on and see their fate tied to that of the rest: Marianne Kohn, for example, laments the fate not only of the Jews, but of all the human beings who have to suffer the tyranny and have to leave their country.³⁸

Chavez's relations with the Catholic Church were much worse. Many priests have been killed in false robberies and in fake sicknesses. But the worst case to date of a cleric killed is that of Father Jorge Piñango, Sub-Secretary of the Conference of Bishops, who in 2006 was kidnapped, tortured, killed, and then slandered in horrible fashion. Catholic churches have suffered all sorts of sacrilege. The Blessed Sacrament has been thrown to the ground, for example. Fernando Albalán, a saintly lay Catholic and politician, was tortured and killed last year because of his faith. Moreover, as I have showed already, Chávez promoted the foundation of a national Church, following in the footsteps of the Chinese Communists.

In December 2010 the Commander's health began to deteriorate. In May 2011 Chávez discov-

ered a mysterious swelling in his knee. That swelling would be the first symptom of the supposed sickness which brought him to his grave. According to official sources, it was Fidel Castro himself who told Chávez that he had a cancer in June 18th 2011. Venezuelans have many doubts concerning these matters.³⁹ It is very strange that Chávez was treated in Cuba. Fidel always went to Venezuela for his surgeries and treatments because Cuban medicine was in ruins and very backward. Many think that Raúl Castro was responsible for Chávez's death. It is safe to say, in any case, that he did not die on March 5, 2013, the 60th anniversary of Stalin's death (but much earlier), any more than Fidel Castro died on November 25, 2016, the 60th anniversary of the departure of the revolutionary boat Granma towards Cuba.⁴⁰

When the elections approached in 2012, Chávez looked very sick. He announced his triumph over Henrique Capriles Radonski who, by this time, had become another tame figure of the pseudo-opposition. Capriles immediately accepted his defeat. Chávez then appointed Maduro as his successor, and shortly after that he disappeared in Cuba. The Communists did everything within their power to ensure that Chávez's political power was securely in Maduro's hands. When everything was ready, they announced that Chávez had died in Caracas. It is said by Pablo Medina that at this time the Venezuelan gold reserves were brought to Cuba.⁴¹

On April 14th there were new elections and once more Henrique Capriles acknowledged his "defeat" by the tyranny, this time under the "leadership" of Nicolás Maduro. But the economic crisis was growing, and some real opposition leaders were not ready to just let the chance of freeing Venezuela pass. This is how Leopoldo López, who had broken with Julio Borges and Henrique Capriles, joined forces with Antonio Ledezma and María Corina Machado. The three of them began their attempt to bring about real political reform. They had already had dealings with officers who had worked with Chávez from the beginning, the most prominent of whom was Eliécer Otaiza. They also contacted many other officers who were in disagreement with the tyranny and a group of youth later well known as La Resistencia. The Conference of Bishops helped them get started, because they declared that Maduro had totalitarian intentions. The entire resistance movement was suffused with Catholic language and symbology. In 2014 they started a

huge rebellion known as *La Salida* (The Exit), which almost toppled Maduro, but two factors intervened to save the regime: the false opposition leaders who formed a front to “dialogue” with the Communists. (The Communists only engage in dialogue when they feel weak, and in order to crush their opponents. As soon as they feel strong again, the dialogue ends.) At this point, Pope Francis demanded a “peaceful” solution and forced the “dialogue” on Venezuelans. In reality, the pope’s call for dialogue openly undermined the authority of the Venezuelan bishops⁴² by declaring through his Nuncio in Venezuela that with Maduro the opposition could achieve the common good.⁴³ He also stated that the Communists in Venezuela and the opposition “have a common faith in God and the will to defend the dignity of the human person.”⁴⁴ The slavish attitude of the nuncio was met with stunned incredulity. Pope Francis, the new pope from South America, had brought about the defeat of the leaders of the authentic opposition. Leopoldo López and Antonio Ledezma were thrown into prison, Otaiza was killed with a shot on his face by Diosdado Cabello, and hundreds of students were sent to the totalitarian prisons and to work camps, all with the blessings of the new “messenger of [pseudo-]peace.”

THE PRISONS

Two words about the prisons. We now have Gulag-style work camps in Venezuela full of young people, as well the prisons like the Sebin run by the equivalent of our CIA, where people get tortured in the traditional way: beatings, electricity to their genitals, burnings, suffocation, etc. But we have a new kind of prison, apparently imported from China or Russia which is called The Tomb. It is underground. Its inmates never see the light of day. Everything is white: the walls, the floors, the clothes, everything except the mirrors and cameras. The inmates are awakened suddenly; their meals are served at random times rendering them completely disoriented. Some claim that they know when it is day time because of the faint rumble of the subway, which does not run in the early morning hours or late at night. They get their blood extracted before being interrogated and are forced to sit in an uncomfortable position for days on end, with a strong white light shining in their face. They are subjected to jets of water in addition to beatings which leave no marks and then returned to small, solitary, refrigerated cells

with two pots, one for water and one which serves as a toilet. According to one of the victims, these methods make you feel the weight of the totalitarian state, which instills the idea that the individual is worth nothing. This state will not kill you, but it will crush you until you desire to die. It will annul your senses one by one, until you desire to feel pain. Your only escape is contemplation.⁴⁵ This is going on in Venezuela, and Catholics, like Lorent Saleh, are broken and perhaps apostatize.

In the years following Chavez’s death, the economic structure the country was deliberately degraded because Communists have always used hunger as an instrument of domination. Like the potato famine in Ireland, like the Holodomor in Ukraine, like the massive hunger caused by Mao during The Great Leap Forward, or the hunger in North Korea during the 1990s, the communists use starvation to break the will of the people. In his article “Juegos del hambre,”⁴⁶ Boris Spiwak asked “what is causing Venezuela’s hunger? Not a ‘neo-imperialist economic war’ [...] as the government states. Not the catastrophic managing of the State oil company and the resulting lack of dollars, which has no effect over agriculture. Definitely not a ‘failed State’ or public policies full of good intentions but wrong, as many analysts out of Venezuela claim. The answer is that the main goal of the Chavista food policies—since the regime came to power in 1999—has been to give the government the tools in order to transform hunger into a political weapon. The enormous popular demonstrations of 2017 [and we could add of 2014] made the government tremble and led Maduro to declare war against his own people by using a weapon of social control which had been prepared during almost two decades. [...] From the viewpoint of the regime, these policies have been highly coherent and successful.” This is the truth. This is why the regime cannot allow any massive humanitarian aid to come to Venezuela, and least of all aid that they cannot control or that can lead the people to desire a change in regime.

After some years of fake dialogue promoted by the Vatican, the real opposition was ready to rise up again, despite the opposition of Julio Borges, the fake opposition leader. The people poured into the streets to demonstrate their oppression. The youth of La Resistencia had been preparing to shake the regime by taking to the streets with their homemade shields to confront the guards and the tanks. They were all

Catholic, brave and full of love for their fatherland. Inspired by their courage, some real opposition leaders followed their example. María Corina Machado, Leopoldo López, and Antonio Ledezma, who had been under relatively lenient house arrest, were incarcerated again.⁴⁷ Inspired by the massive demonstrations which were sweeping the whole country, a group of guards led by Captain Caguaripano who had been hiding since 2014, courageously attacked military forts seizing weapons. An agent of the judicial police who had been a Mason abandoned that craziness and returned to the Catholic Faith. He took a helicopter and fired some symbolic shots at the Supreme Court building and then fled to the forest. With the weapons he had seized, Caguaripano started military training for *La Resistencia*, but once again the fake opposition and the Vatican intervened to save the Communists.

In the middle of the uprising, in January 2017, the Vatican once again insisted on a policy based on dialogue.⁴⁸ On May 5, Pope Francis sent a letter to the bishops of Venezuela, insisting on the need to avoid any form of violence and to solve Venezuela's problems through dialogue. What is it that we are witnessing here? Just the inability of man to learn from past experience (one cannot negotiate with totalitarians) or is it perhaps something more sinister? Could it be that some of Francis' advisers sympathize with the world revolution and desire the extermination of Christians or of Christianity from Venezuela? Is that possible?

From his position in the National Assembly, which is the name of the Venezuelan Congress, which is controlled for cosmetic reasons by the opposition, Julio Borges promoted two things: the appointment of new Justices to the Supreme Court according to the 1999 text, and a referendum to reject a new Constituent Assembly (not to be confused with the National Assembly or Congress) which Maduro and Diosdado wanted to impose on the country, as in 1999. The first proposal was idiotic and the second harmful. The Congress should have removed the members of the National Council for Elections and appointed trustworthy people. But Borges could not do that because he is a fake opposition leader and because that would have struck at the heart of the democratic appearance of the tyranny. If Borges had done any of these things, the regime would have killed him. Moreover, when the new Justices were elected, the Congress was unable to grant them any protection, and they became easy targets. Those who did not take immediate refuge in

foreign embassies or did not leave the country immediately were arrested and tortured.

The vote against the Constituent Assembly was unofficial but massive. The figures, however, were distorted, diminished, by Borges himself and by the international press. This referendum created the mirage that the will of the people and the papal peace plan had resolved things, but this was not the case because Communists only understand force. Moreover, although they were short on weapons and out of cash both problems were solved by Michelle Bachelet, who sent weapons to put down the uprising, and Goldman-Sachs, who bought \$2.8 billion in oil bonds with a discount of 70 percent,⁴⁹ so that the Capitalists and the Communist tyranny could join hands to oppress the people, as George Orwell had predicted in *Animal Farm*.⁵⁰

ANOTHER GHOST ELECTION

So, the government organized another ghost election and declared that the outpouring of voter support had been greater than the demonstrations of the opposition. In this way the Constitutional Assembly was installed in 2017, and Diosdado Cabello was elected its President in June 2018. At this point, the repression became much worse. Hundreds of young people were killed. Many others were sent to different kinds of prisons. The group which got hit the hardest was precisely *La Resistencia*. Perhaps the only good result of this uprising was that Borges had to leave the country, maybe because he was afraid of being killed by the real opposition.

By a stroke of luck, the regime arrested Captain Caguaripano, who was riding in a car within the city with six or seven comrades in arms. They saw a mobile police post and decided to disperse. Since the police was a town police whose boss was an opposition Mayor, and since Caguaripano was an acquaintance of the police chief, he decided not to shoot but just pass through. When they stopped him he asked to talk to the chief. But the chief betrayed him, probably following orders from the opposition Mayor. After his capture in August 2017, Caguaripano has been tortured brutally and ceaselessly.⁵¹ Later on, Óscar Pérez, the agent of the judiciary police who joined the movement against the tyranny, gave an interview to CNN. This was a big mistake. After locating his hideout by a combination of treachery and technology, the regime attacked with

a missile which destroyed the house where he was located with all the people in it, including a pregnant woman. Apparently the woman was not dead when the government forces entered the debris and finished her off with a shot to her pregnant belly. This happened in January 2018.

HUNGER

Afterward, hunger has grown. Many people are dying for lack of medicines and of food. Discontent, even within the armed forces is growing. The tyranny constantly needs to create new forces with deeper ideological indoctrination, so that they can be shielded more effectively from reality and so continue to impose the murderous will of the regime on the Venezuelan people. The former "Bolivarian Circles" have become the "Colectivos." Slowly these take more and more direct and armed control of everything: the hospitals, the State markets. This is not enough, however. The FAES (Fuerzas de Acción Especial) who dress like military personnel but are in reality a criminal gang, have started to fulfill their bloody mission of killing and terrorizing the people of Venezuela. The situation was so bad that the main parties of the opposition refused to run any candidates in the fake elections in 2018. They denounced the lack of legitimacy of the process and declared Maduro a usurper, which he certainly is. Previously, the Constituent Assembly declared the Congress dissolved, but the Congress refused to be disbanded. The situation is therefore explosive.

At this precise moment, Luis Ugalde, S.J. proposed an alumnus of the Catholic University, Juan Guaidó, who seems to be a good man, as the alternative to Maduro. However, following the advice of his Jesuit mentor, Guaidó claims to a socialist, not a Catholic. Unlike the uprisings of 2014 and 2017, the new uprising has suppressed all Catholic symbols. Perhaps this is one of the fruits of the Vatican diplomacy. Guaidó succeeded in getting elected President of the Congress and then declared himself temporary President of Venezuela, until transparent elections can be held. On January 23 the Congress declared him officially President, and the USA, Israel and the West with the exception of Mexico and Uruguay, followed suit. Maduro, of course, rejected Guaidó's claims, but the self-proclaimed President seems to be protected by international powers. The USA has

demanded his protection. In response, Maduro ordered the expulsion of the US diplomatic personnel. Guaidó responded that US diplomats can remain in the country since Maduro is not the constitutional President. The opposition has publicized the humanitarian crisis and the famine which threatens to kill thousands of Venezuelans. They ask for humanitarian aid. Marco Rubio has supported the demands of the opposition with several tweets and videos. On January 19, US Vice-President Mike Pence demanded the immediate liberation of Venezuela. The CNN video can be seen here.⁵² Since Venezuelans understand that the Communists will not abandon power without greater power being used to oust them, they interpret Pence's statement as a serious military intervention. USAID sends humanitarian aid to the border between Colombia and Venezuela. The Communists do not allow the aid to enter the country. Everything seems to indicate that there will be a military intervention, and the West seems to approve of this, while China and Russia seem to oppose it. But, after several weeks, nothing has happened. Well, something has happened, but not the promised liberation of Venezuela.

First of all, Goldman Sachs, which never loses, has seen the value of its oil bonds go up.⁵³ Second, many military and policemen and civilians, who are potentially dangerous for the regime, have manifested their discontent and so have been purged mercilessly. News of the killings abound in the electronic media of Venezuela.⁵⁴ Third, the USA announced sanctions against government officials, but that is precisely what a totalitarian tyranny needs in order to consolidate itself. Are these sanctions the result of a simple mistake of the US officials, due to their ignorance of political history? Obviously not. It seems, then, up to this moment, that we are witnessing a treason similar to that of Bahia de Cochinos. The facts that Luis Ugalde moved Juan Guaidó to step to the front and succeeded in having Julio Borges as Guaidó's representative in the USA, make me suspect that this is the sought result, not by Guaidó, but by the secret powers who are using him.

In the meantime, Pope Francis, who is worried because there could be spilling of blood in Venezuela (as if this hasn't happened already), refuses to condemn the tyranny and hopes for a peaceful solution to the conflict,⁵⁵ which indicates his boundless faith in fallen human nature and his lack of understand-

ing of the actual situation. If we ask the question *cui bono?* we find this question difficult to answer. Venezuela appears to be a party at which all the powers of the New World Order are feasting. They are taking our gold, our uranium, our iron, our diamonds, our water supplies, our oil, our coltan. The big Capitalists and the big Communists both favor the new “Corporative Socialism.” Ask yourselves: why is Trump’s administration really building the wall at the Mexican border, right at the time when Mexico is being handed in to López Obrador, that is to say, to a Communist tyrant similar to Chávez? Why? And when Communism grows in Latin America, when China stretches its tentacles everywhere, in all regions which are Western and saw the USA as a model of republic, the USA hands them over to the enemies of the West, pretending to turn a blind eye. Woe to the USA and woe to of the whole Western world! Venezuela is just a test-tube in which the new global slavery is being incubated. The masses are walking like lambs to the slaughterhouse, just as Dostoevsky predicted in his inspired novel *Demons*. Let’s hope that at least men will wake up and convert before this happens.

POST SCRIPT

If there were to be a US military intervention in Venezuela, we would have to wait for the outcome of such an intervention, in order to revise our theses and conclusions. Juan Guaidó’s real quality as a statesman remains unknown. As the Greeks used to say, power is what shows the quality of a man. Moreover, up to now, he has said that he is a socialist and that he comes to claim Chávez’s legacy against Maduro. This would be disastrous. But it could be that he has said that in order to obtain the support of the military. Another possibility is that China and Russia, in spite of their public support, want a different kind of regime managing of the country, so that the debt they claim Venezuela has with them can be paid off. Greed has no limits: all the powers of this world are extracting Venezuela’s mineral wealth shamelessly, but perhaps they want cash on top of that.

ENDNOTES AVAILABLE UPON REQUEST

QUIET MAN, CONT'D FROM P. 13

children; victims of the most exquisite form of terrorism the world has ever seen) the “crappy little” soldiers of the United States and the “crappy little” peoples of Iraq, Libya, and Syria (and hopefully the “crappy little” peoples of Venezuela and Iran) against the wall.

This Jewish raging has left the world radioactive, culturally and even literally. It is threatening to leave the Church, the Bride of Christ, radioactive as well. The world today will remain unstable so long as the Jews remain unstable. And the Jews will remain unstable so long as the Catholic hierarchy entertains the loveless thought of accepting the insane demand, made in the Jews’ name and the name of “dialogue” to just accept the attempted Satanic splitting of the Jews away from Christ; to accept, as Amoris Laetitia wishes to accept, Christ-forbidden divorces of married people and Christ-forbidden irregular unions, like sterile sodomitc ones. Christ will not have it for the Church to agree that it is best for Him to go His Way and the Jews to go their way. And the Word that goes forth succeeds in what it was sent to do. That word is Fecundity itself and in Him there is no sterile relating.

As for dialogue, there is only one worthy of the name. St. Thomas More captured its nature with the words: “Dialogue exists when two friends of Eternal Truth swear to each other they will yield only to the Light.”

So, the Church must bell that cat; the shrew will have to be tamed. We know that God will not be mocked: mocked in the implicit spectacle of a Vicar of Christ on earth who plays wife beater to his Spouse, the Church. If the Church exposes the Jews as the man behind the curtain in laying waste Christian culture and replacing it with the Culture of Death, it will have the salutary effect of inspiring the Jews to give the Devil (behind the curtain of their misdeeds) the boot. Satan especially despises the Jews and makes them his revolutionaries of choice in perverse imitation of God who loved the people he prepared to receive His Son, and whose Son took to Himself flesh of their flesh. So, the good of the Jews and the good of the Church are inextricably linked and the Gospel will have to be preached to them anew. That’s good news and there is no Good News quite like it and none, as witness the world today, without it.

DANA PAVLICK

Home Alone

PETE BUTTIGIEG, *THE SHORTEST WAY HOME: ONE MAYOR'S CHALLENGE AND A MODEL FOR AMERICA'S FUTURE*. LIVERIGHT, 2019. KINDLE FILE.

“What would my next-door neighbors think of all this?”¹

Reading *The Shortest Way Home*, I found myself searching for literary models that might have influenced the author, who is also mayor of South Bend, Indiana, where I happen to live. The connections between me and the mayor of South Bend are actually closer than just living in the same city at the same time. The author grew up three houses down from where I have lived for the past 40 years and spent his entire life up to his 18th year in close proximity to me and, more importantly, to my five children. He is ten years younger than my oldest child, with whom he shares a remarkably similar educational trajectory. Both he and my son attended St. Joseph's High School, roughly half a mile north of where we live. Both trod the same path to high school every day. Both ended up first in their respective classes, becoming valedictorians, which entitled them to speak at their respective graduations. And both then went on to attend Harvard University.

At that point their paths diverged, Adam ended up at the

Ford Motor Company, one of the last bastions of the Midwest industrial powerhouse that had been destroyed by the time Mayor Pete came into this world. Both Adam and Mayor Pete grew up in a city where the hulks of the former Studebaker plant loomed large, both physically and symbolically. Anyone who travelled south through town saw them as a reminder of what was and what might have been. Adam drew one lesson from the abandoned fac-

when the Studebaker plant shut down and the “slow decline that followed” soon spread to other industrial cities in the Midwest. Since the 1960s, South Bend has lost 30,000 people and per capita income sank to \$18,805 or half the national average by 2010.³ The lesson Buttigieg drew from the bare, ruined factories that haunted his youth is that South Bend failed to innovate. Like the South Bend watch company which kept on producing pocket watches when the world had switched to wearing time pieces on the wrist, South Bend’s failure to get with the times was “fatal.”⁴ Always the educator, Mayor Pete explains what happened in terms that even Hoosiers can understand: “The easy lesson to draw from this is that you must innovate to survive.”⁵ If Studebaker had only managed to do this,” the mayor opines, “I might have grown up in a different South Bend.”⁶

As with virtually every other claim in this book, the facts stubbornly resist the paradigm May-

“Practical leadership guided by progressive values could deliver results in a part of the country that had simply been written off.”

tories, choosing a job in manufacturing and not in finance, having learned his lesson by working on Wall Street immediately after graduation from Harvard. Mayor Pete drew another. In his political autobiography, Mayor Pete is quick to draw lessons from “that pivotal December day”² in 1963

or Pete brings to bear to interpret them. Studebaker did innovate. The Avanti came out just one year before “that pivotal December day”⁷ and two years before the Mustang, and it could have been even more popular because it was a better car. It looked better, and it didn’t explode when it

Mayor Pete Celebrates Dyngus Day



got rear-ended. Studebakers look oddly extravagant today, but that's because styles in automotive design have changed, not because they weren't innovative. In fact, during its day, the Studebaker was the most innovative and distinctive looking car on the market. Both the Avanti and the Studebaker Champion were designed by Raymond Loewy, who was the greatest modernist in industrial design in America. Just one look at the steam locomotive he designed for the Pennsylvania railroad or their iconic GG1 electric locomotive and you know that Studebaker occupied the cutting edge of modernist automotive design. Why Studebaker went belly up has remained a mystery to this day. While rowing down the Danube in 2001, I met a retired Mercedes executive who told me after I told him I lived in South Bend, that he had been there in 1963 to buy up Studebaker's factory machinery. Would Mercedes buy up obsolete factory machinery? Probably not. Why then did Studebaker fail? Well, maybe it was "the dynamics of globalization,

the distribution of wealth, and the consequences of technology."⁸ Pete believes in the laws of physics, which is one of the main pillars of the Whig history which gets taught at Harvard and Oxford, where he was a Rhodes scholar: "Like laws of physics," he tells us, "these forces were animating our affairs all along—which should have been no surprise to people from a place like South Bend, a city wrestling such forces long before economists and newspapers gave us terms like 'globalization' and 'Rust Belt.'"⁹

Whatever. One thing is certain: there was no lack of innovation at Studebaker. Something else destroyed it. The same German who bought up factory equipment for Mercedes during the liquidation sale at Studebaker in 1963 claimed Studebaker lacked economies of scale. Locals claim that collusion among America's big three automakers led to Studebaker's demise. As some indication this might be true, the head Studebaker ended up working for the Ford Foundation. But none of this is considered relevant to Buttigieg's book, which

tells a story whose meaning has already been established a priori from the categories which get imposed upon it.

Mayor Pete attended South Bend's elite private grade school, which he does not mention. He does mention attending St. Joseph High School, which is Catholic and has a more proletarian reputation, but only to let us know that he was a victim of discrimination because he lived "in the city," a claim which is calculated to endear him to the maligned and disaffected ethnics who were too stupid or too poor to leave for the suburbs:

Later we moved to a brick house on Marquette Avenue, down the hill from St. Joseph High and therefore a convenient place for me to have friends over after school. It came back to me later that some parents hesitated to let their children come to our house, because it was "in the city." (If there was a racial layer to that phrase, I was too young to catch it.) In fact it was a perfectly safe neighborhood, full of kids and dogs, with families who went back for decades keeping an eye out for each other.¹⁰

So the mayor makes it clear that he was a victim of racial discrimination, perhaps as a way of diverting our attention from the fact that the grade school he attended is the local bastion of white privilege.

I forgot to mention that the career trajectories of my son and the mayor overlapped in a dramatic way even after Pete's arrival at Harvard. Buttigieg's dorm made a big impression on the man who would later become mayor of South Bend. The "big green door of our Holworthy Hall entryway,"¹¹ he wrote, was like a portal opening on to American history, allowing

Raymond Loewy (l) posing with the Avanti



him to “look into the faint fog of history that blankets Harvard Yard, knowing which dorms had housed which U.S. presidents, from Adams (Massachusetts Hall) to Kennedy (Weld). Subtle cues everywhere linked history with expectation.” Mayor Pete was surprised to learn that Ulysses S. Grant lived not just in Holworthy Hall but in his very room. What he failed to mention was that Adam Jones, who grew up three houses down from him in South Bend also lived in Holworthy Hall. The fact that Mayor Pete fails to mention this strikes me as odd because the whole point of his book is an attempt to bring the two poles of his life, symbolized by South Bend and Harvard, into some sort of psychic alignment. Since Adam Jones had done this ten years before Mayor Pete, you would think that the mayor might have been interested in meeting my son. But it never happened because his family simply did not associate with mine because the ideology of political correctness had already infected the South Bend neighborhood Mayor Pete describes as quaint.

In what must have been one of his years at Harvard, Adam and I were walking down North Shore, past the house where Mayor Pete now lives, when I recognized a college classmate approaching from the opposite direction. Paul Bove had gone on to succeed as a professor of the English literature we had both studied as undergraduates at St. Joseph’s College in Philadelphia. I had taken a different path, but the short conversation which ensued our chance meeting motivated both of us to catch up on old times. Paul then told me that he was staying with Joe Buttigieg, an English professor at Notre Dame and the father of the mayor, but would stop down to my house in a few minutes. When the minutes stretched into over an hour, I gave him a call, at which point it became apparent that he was not coming over because—in so many words—Joe didn’t want him to. If this is how Buttigieg *pere* warned a colleague away from the ritual impurity that comes from association with the unclean, we can only imagine the lessons he taught his own flesh and blood.

Like Henry Adams, whose Education could have served as a model for *The Shortest Way Home*. Buttigieg claims that “if Harvard College gave nothing else, it gave calm.”¹² Henry Adams was the scion of John Adams, one of America’s founding fathers, but by the time he came of age the grammar of the American Republic had been replaced by two irreconcilable symbols: the dynamo and the virgin. As an aspiring politician, Buttigieg was confronted with a dilemma of his own, one with roots that go all the way back to the founding of the Republic. America has always claimed to be a democracy, but from the country’s inception, the will of the people has been viewed with suspicion by the oligarchs, then known as Federalists, who ruled the country through the manipulation of finance. The people wanted paper money; the creditors wanted to be made whole in gold. John Marshall, America’s first Supreme Court justice, understood the conflict, and in his writings used terms like “the American people” every time he referred to oligarchic interests.

Ever since that day, success in politics has meant that people who aspired to public office had to give the illusion of democracy while delivering the reality of oligarchic rule. Since Mayor Pete is clearly the smartest guy in Indiana, it is equally clear that he figured this out. His destiny was to square the circle, uniting South Bend and Harvard, the particular and the universal, in a plan that would propel him—no, I am not making this up—directly from middle sized city in the provinces to the White House, without making any stops along the way.

The Shortest Way Home becomes as a result a farrago of lies, fictions, and half-truths that tells the truth in spite of itself from a man who wants to hide behind what he makes public. Is it possible that *The Education of Henry Adams* is the model for this book? In mulling over this question, I was reminded of how Oscar Wilde described Burke's Peerage as "the greatest work of fiction in the English language." This is another way of saying that *The Shortest Way Home* is a profoundly mendacious book. It is full of lies and fictions which are told in the subtle way that has come to be known as hiding in plain sight. We get just enough information to be able to say that we know something but never enough information understand what we know.

Pete eventually gets to the heart of the matter toward the end of his book: "practical leadership guided by progressive values could deliver results in a part of the country that had simply been written off."¹³ Pete's magic formula is "practical leadership guided by progressive values." Give the proles the impression that you are a man of the people, but as soon as they get uppity and start demanding things the oligarchs don't like, like banning abortion or defending themselves against the homosexual agenda, crush their initiative by invoking "progressive values," which is Pete's term for the desires of the oligarchs. Needless to say, this is a valuable service. Anyone who can deliver the illusion of popular sovereignty along with the reality of oligarchic control will have the oligarchs throwing money at him to foster his career. This book and the mayor's PR-firm-orchestrated ap-

pearance on the talk show circuit is a sign that money is being thrown. Pete may or may not be the smartest guy in every room in Indiana, but he was smart enough to pick up the oligarchs' formula for rule at Harvard and Oxford. From its inception the United States has been a political entity in which oligarchic rule had to be disguised by the democratic process. Anyone who could do this successfully would be valuable to the oligarchs. The Rhodes Scholarship was created for those who aspired to staff the empire in places like Africa, where Rhodes made his fortune exploiting black labor.

For a man who seems determined to link Harvard and South Bend, *The Shortest Way Home* is full of curious lacunae. As I mentioned, both Adam Jones and Peter Buttigieg resided at Holworthy Hall during their respective freshman years at Harvard. Pete mentioned the fact that some valedictorians at Notre Dame did not get into Harvard. Why didn't he mention the fact that one valedictorian who did get into Har-

least drop in and at least say hello to Adam?

The short answer to all of the unanswered questions in *The Shortest Way Home* is Pete's radical ambivalence to his father. Mayor Pete learned the philosophy of political scheming at his father's knee. Mayor Pete is also a homosexual. During one of his many talk show appearances, Mayor Pete announced to Stephen Colbert that God made him a homosexual. Well, as Sigmund Freud once said, God is an exalted Father. And, as Sigmund Freud also knew, the cause of homosexuality is father deprivation. So the same man that taught Pete everything he knows about politics is also the man who failed to affirm his masculinity leading Pete to seek that affirmation sexually from other men. This fact goes a long way toward explaining Mayor Pete's radically ambivalent attitude toward the people of Indiana, which would become apparent as soon as he took office.

Pete refers to him as "a nonreligious Mediterranean intellectual." He was also "a man of the

During its day, the Studebaker was the most innovative and distinctive looking car on the market.

vard lived three houses down the street from the house in which he grew up? It's hard to imagine that he didn't know who Adam was. Adam's picture was on the St. Joe High School wall of fame as valedictorian, and Pete must have passed it daily. Why didn't he at

left," which Pete characterizes as "no easy thing on a campus like Notre Dame's in the 1980s."¹⁴ He goes on to say that many of his father's "closest friendships among the faculty were sealed amid the protests of his early years, such as the time he spoke out against the

Reagan administration's covert support for human rights abusers in Latin America during the popular president's visit to campus.”¹⁵ Mayor Pete remembers dinners at the homes “of my parents' professor friends,” where he would hear “words and names that would mean nothing to me then but in retrospect make it very clear what was on their minds: Reaganite. Intellectual. Iran-Contra. Lynne Cheney. Half the table talk was just faculty gossip, and that was pretty understandable to me by the age of ten or so because it wasn't that different from the talk at school.”¹⁶

Curiously, Pete does not mention Antonio Gramsci or Michel Foucault. This is curious because, as I stated in a previous article, Buttigieg *pere* spent his professional life editing Gramsci's journals,

world-class academic schemer; his implementation of Gramsci's theory of cultural subversion at Notre Dame won him an endowed chair in spite of the fact that his only book in the Notre Dame library is a warmed over doctoral dissertation on James Joyce, which was full of the modernists clichés he would later ridicule after his conversion to post-Modernism, whose main Apostle was Michel Foucault. In a previous article, I characterized him as:

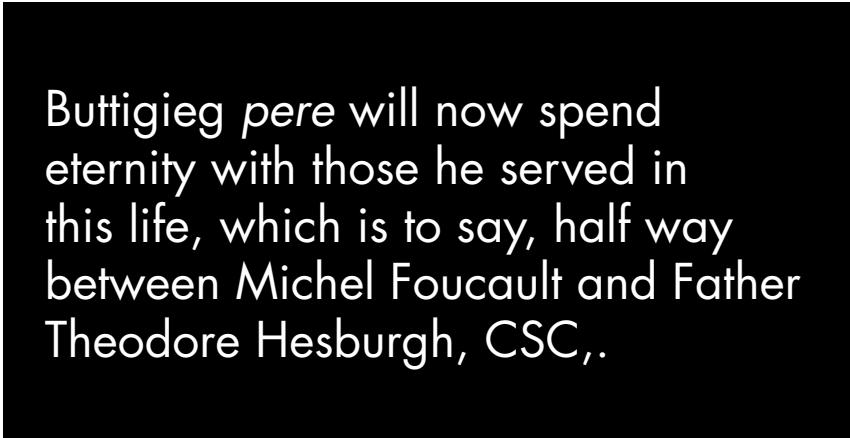
a former Jesuit of Maltese extraction who got hired as an English Professor at the University of Notre Dame at around the same time that I was hired at St. Mary's. Buttigieg *pere* is best known as the editor of Antonio Gramsci's diaries. Gramsci is famous for redirecting Marxist subversion away from the economy and focus-

who introduced the thinking of Michel Foucault, advocate of political correctness and homosexuality, to the University of Notre Dame.

Because the postmodernist takeover of academe took place during the same period when the Soviet Union collapsed, Richard Rorty, one of its conservative critics, blamed the take over on “a new American cultural Left ... made of deconstructionists, new historians, people in gender studies, ethnic studies, media studies, a few left-over Marxists, and so on.” The local version of that takeover can be found in the book summarizing the symposium Buttigieg edited: *Criticism without Boundaries: Directions and Crosscurrents in Postmodern Critical Theory*, ed. Joseph A. Buttigieg (Notre Dame, IN: University of Notre Dame Press, 1987), which was based on the Ward-Phillips Lectures held in April 1984, which “differed significantly from the previous series” at Notre Dame because:

The majority of the speakers are associated with the journal *boundary 2* which since its inception under the leadership of William V. Spanos has provided a valuable and influential forum ... analyzing the possibilities, the implications, and the significance of postmodernism. The presence of the *boundary 2* “group” helped in no small measure to give the 1984 Ward-Phillips Lectures their distinctive character.¹⁷

In his introductory remarks, Buttigieg *pere* praises the writings of Michel Foucault as containing some of the most convincing examples of the usefulness of spatial metaphors to any critical study of discourses that endeavors to retain its primary focus on history and



Buttigieg *pere* will now spend eternity with those he served in this life, which is to say, half way between Michel Foucault and Father Theodore Hesburgh, CSC,.

and doing little else. Joe Buttigieg died of lung cancer in February 2019. Before he died, he confessed to one of our neighbors that he couldn't stop smoking. He will now spend eternity with those he served in this life, which is to say, half way between Michel Foucault and Father Theodore Hesburgh, CSC, former president of Notre Dame University. Buttigieg *pere* was no scholar, but he was a

ing it on the culture instead, which is precisely what Buttigieg *pere* did at Notre Dame. Buttigieg *pere* was part of the recent failed coup d'état which Candida Moss launched with her martyrs book to wrest control of the University of Notre Dame from the Holy Cross priests and drive Bishop Daniel Jenky, CSC from the board of overseers by accusing him of being an anti-Semite. More importantly, Buttigieg *pere* is the man

Buttigieg, *pere*



the processes of power. Foucault, even more than Gramsci, enables the professors "to capture the process by which knowledge functions as a form of power and disseminates the effects of power."¹⁸ Buttigieg *pere* describes "the Foucauldian project" in a way that fits perfectly with his position as professor at Notre Dame because taking over an institution like Notre Dame from the inside:

requires long, painstaking, research—especially since the Foucauldian project does "not concern itself with regulated and legitimate forms of power in their central locations" but rather "with power at its extremities, in its ultimate destinations, which those points where it becomes capillary, that it in its more regional and local forms and institutions" [i.e., Notre Dame and South Bend].

Pete gives the impression that he grew up eating pierogies and playing with kids on the block, but this is not the case. Pete spent his childhood at the dinner table imbibing the Gramscian cultural Marxism

and Foucauldian post-modernism of his father and his father's Leftist colleagues at Notre Dame:

I would hear but not understand arguments over the uselessness of post-structuralism or the relevance of Hobsbawm's historiography, wondering what any of it meant and how anyone could be as passionate about it as the people seated at the dinner table who just a couple hours earlier were indulgingly asking me about my loose tooth or my baseball card collection.¹⁹

Mayor Pete may not have understood the nuances of Foucault's critique as a child but he was determined to put the gist of what his father knew as an academic schemer into practice when he became an adult. In this, he was not unlike Karl Marx, who announced that the philosophy, which had previously attempted to understand the world, was now being called upon to change it. This expresses perfectly the relationship between Buttigieg *pere* and Buttigieg *fils*. After Hesburgh stole Notre Dame from the Catholic Church over the sum-

mer of 1967, the hidden grammar at that institution became political power, not scholarship. After listening to "these aging professors talk" at his father's dinner table, Pete became avid "to learn how to decrypt their sentences, and to grasp the political backstory of the grave concerns that commanded their attention and aroused such fist-pounding dinner debate."²⁰

Mayor Pete begins the discussion of his political career by claiming that "My family had no Indiana political connections."²¹ In making that claim he obviously excluded academic politics, which Henry Kissinger characterized as especially vicious because the stakes are so low. His description of the Democratic Party in St. Joseph County is every bit as mendacious as his description of his father's political scheming at Notre Dame. The crucial link between the academic politics which Buttigieg *pere* mastered at Notre Dame and the corrupt Democratic machine which runs St. Joseph County is the homosexual mafia at Notre Dame and St. Mary's, whose front is the LGBT clubs. Between 1980, when Buttigieg *pere* arrived at Notre Dame, and 1990, when the Foucauldian movement took over academe in the United States, the Holy Cross seminary had become a hotbed of homosexual activity. In 1985 one newly arrived faculty member had been warned to keep his children away from Holy Cross priests because of their homosexual proclivities. Something this flagrant could not go unnoticed, and it soon became a crisis which certain ambitious faculty members were determined to exploit for their own benefit. The same faculty member remembers the late Father Rich-

Protester at South Bend Trump rally, May 2016



ard McBrien, the chairman of the theology department who lived with a concubine for his entire tenure at Notre Dame, pounding on the desk in his office, saying that the Church had to allow priests to marry because if she didn't "the faggots were going to take over the Church." McBrien then produced a list of Holy Cross priests who were homosexuals, which he used to blackmail the university. Mark Jordan, the homosexual professor at Notre Dame who outed the late Rev. James T. Burtchaell, CSC, when that man got uppity and wrote a book deplored the secularization of Catholic higher education, used the same tactics to get an endowed chair. This may explain why endowed chairs are littered with so many nonperforming professors, but it also shows how sexual liberation got used as a form of political control and how an inquiring young mind like Mayor Pete could, with his father's help, "decrypt" its meaning for attaining political office, for homosexuality was only a liability if you were a priest, and, therefore, had to remain in the closet. Those homosexuals who were not priests could

use the university as their hideout, from which they could issue forth to take over the community at large, which is what happened when Pete got elected mayor.

In keeping with his strategy of hiding in plain view, Buttigieg *fails* describes Bob Urbanski as a pierogi munching Polack from the west side without divulging the role he plays in the Democratic machine in St. Joseph County. The same goes for former mayor of South Bend and governor of Indiana Joe Kernan:

who still lived in town and had taken a liking to me during my doomed run for treasurer, perhaps out of affection for me as a fellow Navy man. If I were a serious contender for a job like mayor, I should be able to look a former mayor in the eye and tell him I was thinking about it—and his reaction would tell me a lot about whether my candidacy might be taken seriously. I asked him to lunch, and he agreed to meet me at Joe's Tavern, a smoky neighborhood dive bar on the West Side not far from the minor-league baseball stadium.²²

After meeting with two of the kingpins who controlled the Dem-

ocratic machine in St. Joseph County, Buttigieg tells us with a straight face that "it was clear as I left headquarters that we would have to outmaneuver the party in order to win."²³ He was referring here to Butch Morgan, chairman of the Democratic Party in St. Joseph County, who made it clear at a face to face meeting "that he was not going to support me for mayor."²⁴ This would prove to be a fatal mistake for Butch Morgan, who already had one strike against him for being a pro-life Democrat. Buttigieg had already been anointed by the oligarchs, who took a dim view of Hoosiers who got uppity by standing up for what they believed in. It was okay to be a pierogi chomping Polack from the west side as long as you supported things like abortion and sodomy. Local Democrats who opposed the oligarchs' agenda on these issues soon found themselves out of a job, as the late State Senator Burnie Bauer did when he opposed the Indiana version of the feminist Equal Rights Amendment, or in prison, which is where Butch Morgan ended up after Joe Kernan turned on him.

In South Bend, the general election is a formality which follows the Democratic primary, which determines who is going to get in office. With Morgan out of the way, Pete went on to win the Democratic nomination in a hotly-contested five-way race that divided the vote up into pluralities so narrow that the winner could be determined by the local machine. Even so, the campus LBGT crowd played a crucial role when they endorsed Buttigieg's rival Ryan Dvorak, who came out in favor of the gay rights ordinance which had been vot-

ed down by city council six times before. This effectively disguised Buttigieg's homosexuality and allowed him to run as a squeaky clean graduate of the local Catholic high school. Pete's political career was the spawn, in other words, of the two main sources of corruption in St. Joseph County: the Democratic Machine and the homosexual mafia at Notre Dame and St. Mary's College. As if to show his belief that the strategy which once got him elected by association with Catholicism might work again, Pete tells us that he spent election day having breakfast with his parents followed by "a visit to the Grotto on [Notre Dame's] campus, to light a candle."²⁵ The image of Buttigieg *pere*, Foucault's apostle to Notre Dame, lighting a candle at the Lourdes grotto with his homosexual son was sure to give the Gender Studies program goose bumps, but it was so preposterous that it inspired a burst of cynical laughter in everyone else. After telling us that he won the election, Pete introduces his "husband" Chasten. This is a clever rhetorical move which disguises the fact that he deliberately withheld any mention of his homosexuality in the first race for mayor.

The mayor spends a lot of time in his book explaining how he loves to mix with the people of South Bend, but, as will become apparent later, he likes to do it on his own terms. So Hoosiers are fine people as long as the confine themselves to eating pierogies and celebrating Dyngus Day, but as soon as they espouse something that violates Hilary Clinton's rules on how decent, non-deplorable people should behave, in other words, as soon as they start acting on their

moral convictions and oppose things like abortion and homosexuality, South Bend's ethnics stop being quaint and become dangerous right wing fanatics and reason to call in the police.

If you think I'm exaggerating, read Mayor Pete's account of the 2016 Presidential campaign as it impacted South Bend. When Hilary Clinton's campaign came to South Bend, the local UAW workers sat on their hands, forcing Mayor Peter, who organized the rally, to acknowledge "her campaign's fatal lack of enthusiasm among workers in the industrial Midwest."²⁶ Instead of admitting that Trump ignited the enthusiasm which Hilary dampened when she referred to Hoosiers and others in fly-over country as "a basket of deplorables," Mayor Pete portrayed the Trump rally as something sinister, or, as he put it, "one of those edgy parties where you're not totally sure if a fight will break out."²⁷ He goes

the rally as a threat to public safety: "For the first time in the modern life of South Bend, a mayor had to approach the arrival of a major presidential campaign in his city primarily through a sobering lens: not that of civic pride, or even partisan politics, but rather the possibility of political violence."²⁹

Buttigieg's claim is more than mendacious; it is a preposterous distortion of what really happened. I was there. I stood in the hall and watched the deplorables as they waited patiently for an hour. To see the pathetic group of left-wing protesters standing outside as potentially violent was equally ludicrous. This report was concocted to instill fear in the NPR crowd, lest their plane might crash in darkest Indiana on a flight from New York to Los Angeles, but there was an element of truth in it. I am not denying that Mayor Pete felt threatened by the rally, but the threat emanated not from the crowd that waited

The threat emanated from Pete's homosexual psyche.

on to say that he "passed a huddle of fully-geared-up SWAT officers, there just in case."²⁸ In case of what? I was there. There was nothing remotely "edgy" about the rally. It was, however, full of the sort of people whom Democrats like Buttigieg had been taught to hold in contempt. Unlike Hilary Clinton, Mayor Pete was smart enough to refrain from calling them "deplorables," even if that was what he felt. Instead of being as honest as Hilary was, he had to mischaracterize

patiently for two hours for Donald Trump to appear; the threat emanated from Pete's homosexual psyche. Pete felt threatened because this was the crowd that supported Governor Mike Pence, who was now Trump's running mate, and his Religious Freedom Restoration Act, which pricked (if you'll pardon the expression) the conscience of homosexuals nationwide.

Indianapolis was in the grip of a "hard right social ideology," wrote Mayor Pete, referring to the Reli-

gious Freedom Restoration Act. He then goes on to describe “Pence’s fanaticism,”³⁰ conveniently overlooking the fact that RFRA was a defensive action on the part of a state trying to defend itself against the fanaticism of a homosexual agenda emanating from Washington, which at that moment in time was telling Americans which rest rooms they could use. “Pence,” we are told, “was fixated on social issues.”³¹ At this point, it’s worth asking who is more obsessed with homosexuality? Pete, who wrote that RFRA “had impacted me as a mayor—and as a person”³² or Pence, who signed a bill into law which had been passed by the elected representatives of the state of Indiana to protect the people of Indiana from the homosexual agenda? Pete went on to compare RFRA’s defenders to:

demons of our state’s past, hearkening back to the days a century earlier when the Indiana branch of the Ku Klux Klan became the most powerful political force in our state, with half the members of the Indiana state legislature on its rolls, largely based on a message that emphasized social issues like gambling, adultery, and prohibition.³³

Is this hysterical outburst simply a piece of political pandering or is it a piece of political pandering based on the mayor’s homosexual behavior? Either way, Pete seems more concerned with the image Indiana projects to the elites than the wishes of the people of Indiana. “If Memorial Hospital needed to attract a specialist in pediatric cancer, or I needed to get a brilliant policy specialist to come work for the city, the state’s reputation would be a new hurdle.”³⁴

Perhaps because misery loves company, South Bend’s homosexual mayor was also worried about students at the local high school being turned away from a life of homosexuality because of RFRA. Or were there other reasons why the mayor was interested in promoting homosexuality among high school students? Mayor Pete was clearly not interested at all in the threat which the oligarchs and their anti-RFRA minions posed to the exercise of representative government in Indiana, which is an odd position for an elected official to take. But then again Pete, as we have come to understand by reading his book, was no ordinary elected official. He had been anointed to make oligarchic rule seem palatable to the people of Indiana, whose views fill him with contempt.

DIVERSITY

Pete loves diversity, especially when it coincides with the agenda of the oligarchs, as formulated by the Democratic Party under Hilary Clinton. Pete savored the “diversity” of a local group, which just happened to be demonstrating against RFRA, which Pete did not like:

The diversity of the group spoke for itself; an activist with dyed-orange hair, a Navy veteran, the president of our baseball team, a Jewish grandmother, and the CEO of a locally based insurance company, all stood at my side as I sought to reassure members of the LGBT community that they were safe in South Bend, and called on the state to reverse ... prejudice in the name of Christianity.³⁵

Pete’s allegiance to the identity politics which boomeranged and brought Trump to power evidently excludes Christians who are willing to act on their beliefs in the public square, which means he has alienated the majority of voters in the state of Indiana in the name of an ideological purity which kicks in in an especially virulent way whenever “Christians” criticize homosexuality. Pete goes on to say that “business Republicans changed the course of this [i.e., the RFRA] debate.”³⁶ Business Republican is his word for oligarchs like Marc Benioff, who flew in from San Francisco to tell the legislators of Indiana that they had to change their law because rich people from the outside of the state didn’t like it. At this point, Pete reveals his political philosophy: he supports the velvet glove of democratic window dressing drawn tightly over the iron fist of oligarchic rule at the hands of CEOs like Benioff and their homosexual proxy warriors. These oligarchs have anointed Buttigieg to impose Foucault’s pact with the devil on unsuspecting Hoosiers. The unarticulated terms of the deal are “Give us sexual liberation, and we won’t ask for a raise.” Mayor Pete, who told us that the good paying jobs were never going to come back to South Bend, is following in the footsteps of Berlin’s gay mayor Klaus Wowereit, who claimed famously, “Wir sind arm aber sexy.” If you want to take your mind off the fact that you have thousands of dollars of student loan debt but can’t get a job, go to the gay disco! Take a walk along the banks of the St. Joseph River under the garish but strangely soothing glow of South Bend’s \$700,000 gay disco lights as they

flash out the rainbow hues that signify that you are now a conquered nation which is ruled over by gay commissars like Mayor Pete. Lest we think that associating the river lights with the gay disco is my fantasy and not his, Pete lets the homosexual cat out of bag when he describes lights along the St. Joe river as having “a charismatic quality that invites people to come up close to it, and to mix with others not like them”³⁷ in a way that approximates the mayor’s arrival at a gay disco in Chicago.

In a revealing sentence which gives us some insight into how Mayor Pete feels about the city where he grew up, he writes that getting accepted at Harvard made him feel “like [sic] the establishment had thrown its doors open and beckoned me inside. All I had to do was leave South Bend.”³⁸ Buttigieg has been trying to leave South Bend from the moment he got elected mayor. Within months of getting elected, he shipped out to Afghanistan for nine months to add military service to his resume. After his return, he wasted eight hectic weeks traversing the nation in his failed bid to become chairman of the Democratic National Committee, and now his full-time job is running to become the first gay president of the United States. The mayor gives us some indication of the plan he has been following when he writes that “at virtually every juncture in my life there was a powerful brand name associated with whatever I was doing. Harvard. Rhodes. McKinsey. United States Navy. When you are connected to an institution with that strong a name, people use it as a shortcut for understanding who you are.”³⁹ This may be one of

the truest statements in his book. His association with those brands caused some locals to doubt “my commitment to local government in South Bend.”⁴⁰ Some even felt that he was using the city as a “stepping stone”⁴¹ to higher office. The fact that he is now using the mayor’s office as the platform for his campaign to become president of the United States would seem to lend credence to that accusation, but as elsewhere in his book Pete adverts to the truth only to dismiss it.

POLITICAL CAPITAL

If he had paid more attention to the meaning of the Trump rally in 2016, Mayor Pete might have been able to make political capital out of a genuine local grass roots movement. Unfortunately, his homosexuality made that impossible. Mistaking his guilty homosexual conscience for political judgment, Pete completely missed the significance of the Trump rally. The Trump movement in Indiana was a grass-roots uprising of the sort that Foucault had fantasized. Buttigieg *pere* had passed that fantasy on to his son, who expected it to come from the Left and was unable to perceive it when it came from the opposite direction. Trump got the biggest reaction of the night when he criticized Carrier Air Conditioning for moving their Indiana plant to Mexico. This was a proletarian uprising against the identity politics which Hilary Clinton would go down to defeat defending and the gender ideology of the sort Pete’s father represented at Notre Dame, and Pete was too blinded by the homosexual dog he had in that fight to see what was really

going on. All he could see was violence. His image of himself was being threatened. Pete described Trump’s speech as containing:

all of the greatest hits that he would repeat throughout the summer and fall. He promised to build a wall, and that Mexico would pay for it. He took jabs at his rivals, from Hillary Clinton to Ted Cruz. He attacked free trade and globalization, and vowed to deliver the most successful presidency ever: “We’re going to win so much you’re going to beg me, Mr. President, please, please, it’s too much winning.”⁴²

By deliberately omitting the issue which resonated most with Indiana voters, Mayor Pete may have been dishonest, but it’s more likely that he missed a political opportunity. He likes to characterize people he doesn’t like as blinded by ideology, but Pete’s homosexuality blinded him to the plight of the people who could have been his constituents if he were able to see beyond his own sexual compulsions and the way the Democrats had mobilized them politically. The people who bellowed their approval when Trump attacked Carrier Air Conditioning were all victims of the de-industrialization of the Midwest that had been orchestrated by Democrats like Bill Clinton, who forced NAFTA and GATT on his union supporters, and Republican vulture capitalists like Mitt Romney who used Bain Capital to load viable companies down with debt they could not repay. Pete tried to portray the conflict at the heart of the 2016 presidential campaign as Democrats vs. Republicans, or good vs. evil, but the deplorables in the audience were cheering for Trump because they knew they

← Mayor Pete and his “husband.”



lived in a country where two parties represented the interests of the oligarchs, and no party the interests of the people.

Notre Dame conducted a bereavement service in the quad outside O’shaugnessy hall after Hilary lost. In keeping with the funereal mood prevalent among local Democrats, Pete spent the immediate aftermath of Trump’s victory consoling terrified black ladies, who were convinced that the night riders were heading toward South Bend now that Trump was in the White House. One of those ladies described, in Mayor Pete’s words:

the experience of trying to reassure her daughter that it would be safe to go to school that morning. When her daughter showed her KKK-themed social media memes that her classmates were sending her that night while joking about Trump’s victory, she thought of her own upbringing as an African-American woman and realized it wasn’t just her daughter she was trying to reassure—it was herself.⁴³

Rising to the occasion, Mayor Pete was able to overcome his aversion to the opposite sex and give this lady a reassuring hug. According to the conventional Democratic Party narrative, homosexuals and Negroes were co-combatants in the struggle against white privilege. Pete had the distinction of having destroyed that fiction within weeks of taking office by firing the local black police chief and putting the choice of his successor into the hands of a consulting firm which specialized in the Israelification of local police forces and selling them expensive hardware like South Bend’s notorious ShotSpotter. Mayor Pete listed that expensive piece of hardware as one of his administration’s greatest achievements because “when we installed ShotSpotter technology using microphones to acoustically pinpoint gunshots, we were enhancing our ability to deal with gun violence.”⁴⁴ The ShotSpotter was one part of the plan. Hiring Ron Teachman as fired police chief Boynkins’ re-

placement was another. Buttigieg describes Teachman as “an outsider from Massachusetts,” when in fact he was working in Tajikistan as a mercenary at the time of his appointment. His job was to mix “the symbolic and the substantive” while sitting around “a big square table at the West Side’s Martin Luther King Center” in an attempt to convince local black elders that he had their best interests in mind. Buttigieg also tried to undo the damage which firing the black police chief had done to his administration by unveiling a statue of the moment when Martin Luther King “stood arm in arm with Notre Dame’s president, Father Ted Hesburgh in 1964 [sic],” which the mayor saw as “all part of a symbolic gesture revealing what is important to our city.”⁴⁵

First of all, the Mayor got the date wrong. Hesburgh went to Chicago in 1966. Secondly, he went there to support King’s ill-fated housing crusade, which was intended to drive Lithuanian Catholics out of neighborhoods like Marquette Park. So by collaborating in an attack on fellow Catholics, Hesburgh revealed the true symbolism behind the statue. It was a monument to social engineering, which meant that Pete once more told the truth in spite of himself when he said that it was “part of a symbolic gesture revealing what is important to our city.”

The symbolism was clear enough, but the black community wasn’t buying it. Pete’s attempt to reform the police department ended up being one of his most spectacular failures. Buttigieg fired the local guy Boynkins, who happened to be black, but more importantly removed any local talent from con-

sideration by bringing in a consulting firm which gave the city three choices, none of which were local, eventually settling on the mercenary from Tajikistan.

During one of Teachman's meetings at the Martin Luther King club, a fight broke out, and instead of breaking it up, Teachman headed for the men's room, where he remained until someone else broke up the fight. This did nothing to enhance his reputation in the Black community. He then tried to bribe a local black pastor who had demonstrated against the mayor after he came out of the closet to break up resistance to homosexuality among the black clergy. Eventually, Teachman made one too many mistakes and resigned, taking a job with the firm that manufactured the ShotSpotter which he had purchased for the city. This move caused consternation among the city council members, but by then there was nothing anyone could do about it. Oddly enough, Mayor Pete doesn't mention this in his book.

PETE COMES OUT

In June 2015, five months before facing re-election, Mayor Pete announced in the local newspaper that he was a homosexual. As I said before, the only election which counts in South Bend is the Democratic primary. Since Pete was the incumbent, he was assured of re-election even if he were photographed in flagrante dilectu in front of the statue of Martin Luther King and Father Hesburgh.

In that op-ed piece he opined that his homosexuality had no bearing on his ability to function as mayor. "Being gay has had no

bearing on my job performance in business, in the military, or in my current role as mayor," I wrote. "It makes me no better or worse at handling a spreadsheet, a rifle, a committee meeting, or a hiring decision. I hope that residents will continue to judge me based on my effectiveness in serving our city—things like the condition of our neighborhoods, our economy, and our city services."⁴⁶

Even so, Buttigieg had agonized about the political consequences of coming out of the closet. He was heartened, however, by seeing a pro-homosexual display on a bulletin board at the Defense Intelligence Agency:

Neither Indiana nor the uniformed services were going to be on the cutting edge of social change, but, as I looked at this rainbow-colored exhibit in, of all places, the halls of the DIA, it now seemed being open about my sexual orientation might not be the career death sentence it had been less than five years earlier.⁴⁷

Unfortunately for hizzoner, homosexuality is still a "career death sentence" in Indiana. That's why Pete is running for President of the United States. He couldn't be elected as dog catcher in Kokomo. He could not have gotten elected as mayor in South Bend in 2011 if the electorate had known that he was a homosexual. Pete would go on to claim that he was re-elected in 2015 with "80 percent of the vote," failing to tell us that his "mandate" consisted of 80 percent of the 11 percent of the eligible voters who showed up at the polls, which translates to 7 percent of the electorate, a result which the UN would disqualify in places like Bosnia.

Thanks to Mayor Pete's performance in office, we now know that his claim that "being gay has had no bearing on my job performance" is not true. Virtually every public act he has made in office—from playing Gershwin with the South Bend symphony to funding the gay disco lights on the St. Joe River—can be traced back to the pathological narcissism which is the invariable companion to homosexual activity. His main considerations were "will people be impressed?" and "can I add it to my resume?" Volunteering to play Gershwin with the South Bend symphony was one more symptom of his homosexual narcissism and need to be at the center of attention. The mayor inadvertently tells us he fell asleep standing up because of all the time he had spent practicing the piano, without understanding that his practice time might have detracted from his ability to stay awake at his day job as well.

The most visible example of this public works narcissism was Smart Streets. In a remarkably frank bit of understatement, Mayor Pete refers to his Smart Streets program as "not the most popular thing I've done," but goes on to claim that it "improved traffic flow."⁴⁸ Far from improving traffic flow downtown, Buttigieg singlehandedly reinvented the traffic jam in downtown South Bend after a hiatus of roughly 40 years. To give him credit, the four-lane, one-way streets in and out of town were a disaster for local retail and typical of the megalomania which traffic engineers displayed during the era of untrammeled highway building. But Pete's Smart Streets left the highwaymen's destructive reconfiguration of downtown streets in place, simply cutting

them from four lanes in each direction to one lane in each direction, all but guaranteeing traffic jams during rush hour.

The extra-wide bike lanes which took up two lanes of traffic go unused (I am still the only person riding my bike into town at 8:00 am) and the new intersections are now more dangerous for cyclists than the old ones, but the circles he created are extremely visible and a sign that the mayor has done something, even if what he did made the situation worse for both motorists (who now get stuck in traffic every afternoon in rush hour) and cyclists who now run the danger of being hit at intersections because drivers invariably look in the opposite direction before pulling out into traffic.

The same narcissism can be seen in the gay disco lights on the river. They are nothing if not visible, but the expense of their installation combined with the money the Smart Street cost corresponded to the degradation of the infrastructure already in place. The wooden walkway on the west bank of the St. Joe river between LaSalle and Colfax got overturned by the big flood of February 2018 and it still hasn't been repaired, probably because money is only available for high visibility projects associated with Mayor Pete.

Similarly, the pedestrian underpass which goes under Jefferson Street is bathed in the multi-hued glow of the gay disco lights but no longer passable for some reason. Both ends of the walkway have been boarded up and posted with no trespassing signs. This underpass is above the dam and was not damaged by the flood, but, as I found when I was giving a Silicon

Valley CEO a tour of the town, it had become a dormitory for the homeless, who have a penchant for sleeping under bridges. Nowhere in his book does Mayor Pete mention South Bend's homeless problem. In spite of one of the most luxurious homeless centers in the nation at their disposal, the homeless prefer to congregate under bridges, including under the Norfolk-Southern railroad bridge on the main road leading into South Bend, where they erected a massive tent city, to the consternation of the mayor who was claiming that he had turned the city around. Rather than tackle that problem, the city simply closed off Jefferson St. pedestrian underpass, further disrupting the same riverside path that was one of the great achievements of the previous generation of urbanists.

SMARTEST SEWERS IN THE WORLD

In his book, Pete brags that South Bend has "the smartest sewers in the world."⁴⁹ In February 2018, during what was being called the flood of the century, the smartest sewers in the world backed up discharging raw sewage into the basements of the homes in the North Shore Triangle. Trying to assess the cause of the damage, the locals called a meeting, at which Pete showed up uninvited with the man in charge of the water works, who made a confused attempt to explain what happened but, more importantly, absolved the city of any responsibility for the damage that caused a number of people to move out of the neighborhood.

The Nagys eventually moved out of their flooded home one block

west of where we live, but not before John Nagy wrote an op-ed piece criticizing the mayor's decision to automate trash collection, another achievement Buttigieg trumpeted in his book. The mayor justified purchasing "partly automated trash trucks that can pick up a bin with a robotic arm" because they "eliminated the need for a human 'picker' on solid waste crews." This, we are told, "meant savings for the city" largely because it allowed the mayor to fire the black trash men who collected the trash in a fraction of the time which it now takes the robotic arm to accomplish the same task. In addition to that, South Bend's residents now have the privilege of dragging trash bins into the street twice or sometimes three times a week, through the snow in the winter, week in week out, when before the trash bins simply sat in alley where the trash men emptied them. The service alley where trash was previously collected, Nagy opined in his editorial, was designed specifically for out-of-sight trash removal, something which kept the streets clean and uncluttered by bins and fallen trash. Now a lone man drives the truck with the semi-automated arm down the street, stopping and maneuvering the truck back and forth until the arm lines up with the bin and escapes hitting one of the inevitably parked cars near it in a ballet that takes at least five times as much time as what it took for two men on the truck in the alley to accomplish.

But if the arm of the city's partly automated trash truck dents your car or if the driver completely misses a pick up, you can always call the city's 311 line, which he refers to as "a mechanism for public service"

and listen to a 20-something operator tell you that your problem is basically your fault because you are resistant to change. Or, as my wife was told, “We know change is difficult.” Change is good, according to the mayor, but when it came to the livelihood of the largely black trash men, Pete wipes away his crocodile tears and says “buying the technology was only worth it if we were prepared to eliminate the jobs.”⁵⁰ So, if the trucks didn’t fit down the alleys in the first place and you had to eliminate jobs that paid money into the local economy and helped men to raise families, why did you buy them? Well, because change is good, or perhaps because money changed hands. “The city,” hizzoner tells us, offered “the workers other jobs, provided they earned a commercial driver’s license.” Then he adds laconically, “Half the affected workers did so, and half left city employment altogether.”⁵¹ So, to the unfortunates who “left city employment altogether,” we offer our condolences. Tough luck, guys. But don’t feel bad. Even if you lost your job, you can still go to the gay disco and dance away your troubles, thanks to the Buttigiegs, *pere et fils*, mainstreaming Foucault for Hoosier losers.

Pete’s determination to buy automated trash trucks which he knew were too big for the service alleys behind the houses where trash was traditionally collected resulted not only in the firing of trash collectors, most of whom were black; it also forced elderly people like his mother to drag trash bins down a slope and into the street in front of the house twice a week. But how does this relate to the mayor’s homosexuality? As Nagy pointed out, the alley was designed for this pur-

pose. Anyone who thinks that the anus is a sex organ is going to have a hard time figuring out why alleys were designed for trash removal. So homosexuality does affect the mayor’s ability to run South Bend after all. First, because he doesn’t understand the concept of design, but, secondly, because every project must fit into the mayor’s narcissistic fantasy of himself as the smartest guy in Indiana and, soon to be, first gay president of the United States.

THIN-SKINNED

When it comes to criticism, Pete can be remarkably thin-skinned. If his homosexuality is greeted with anything less than universal applause, he becomes irritated and lashes out at his critics. Describing the aftermath of his coming out, the mayor writes:

Around the community, people reacted in different ways. Inevitably, some of it was ugly—local TV stations covered a press conference by a newly invented group calling itself the South Bend Leadership Coalition, led by a fringe-right-wing activist who happened to live on my block. “The mayor’s announcement has created a crisis that goes to the heart of our political system,” their statement said. They went on to insist that this was a matter of grave political importance: Is homosexuality now a consideration in hiring or in the granting of government contracts? Is support for the homosexual agenda now a requirement for employment or for the receiving of government contacts [sic]?⁵²

The “fringe-right-wing activist who happened to live on my block” is none other than E. Michael Jones, your humble servant, and

the editor of *Culture Wars* magazine. To call him a political “activist” is nothing short of preposterous. If he had one political bone in his body, Jones would still be a professor at the local feminist college. Since Mayor Pete claims to be a man of the people, he should presumably be concerned about the opinions of someone who lived on his block. He did after all wonder at one point in his book “What would my next-door neighbors think of all this?”⁵³ However, the allegedly populist mayor of South Bend is only interested in what his neighbors think when they reinforce his narcissistic fantasies. The minute they raise any objection to the homosexual juggernaut as it rolls over Indiana they become “fringe-right-wing activists,” rather than neighbors or editors or writers or anything else smacking of reality outside of the mayor’s narcissistic bubble.

So why then was I standing there addressing the press? Well, because the Black Clergy of South Bend had seen me stand up to the homosexual agenda at a city council meeting and wanted me to do it again.

On the afternoon of July 13, 2015, I received a call from City Councilman Derek Dieter, who informed me that Mayor Pete’s homosexual supporters were going to be out in force at that evening’s city council meeting. Dieter told me this because he knew I was planning to address the council that evening on the matter of our mayor and his newly announced sexual identity. Councilman Dieter had contacted me by phone shortly after seeing the show that Peter Helland and I did on the mayor’s announcement on Israel, a local ca-

ble access TV program. After seeing the same program, the South Bend Leadership Coalition, a local group of Black clergymen, met to express their outrage at the mayor's announcement and at the end of the meeting asked me to speak in their name at the press conference which they held at Bethlehem Missionary Baptist Church at 10:00 AM on the morning of Friday, June 26, 2015.

THE MAYOR'S STRATEGY

Part of the mayor's strategy involved co-opting the civil rights movement—something I described at the press conference as “identity theft”—by asking that he be judged by “the content of [his] character,” as if his character was not affected by his homosexual behavior. In citing this quote from the writing of Dr. Martin Luther King, the mayor was claiming that there was some moral equivalence between being Black and being a homosexual. At the press conference, I stated:

We emphatically reject this comparison. God made us black. God made us white. God did not make us homosexuals, or liars or alcoholics. We did that to ourselves by our bad decisions. It is nothing short of blasphemy to blame our sins on God. Buttigieg's announcement that he was a homosexual only confirmed that he and Teachman and his other appointees were working for the Evil Empire and not for the people of South Bend. That hunch would receive independent corroboration during the next few days.

On Monday, June 29, the South Bend Leadership Coalition held a

debriefing on the press conference at Sweetwater Church. During the course of the meeting, Rev. Erskine Jones, pastor of the church and attendee at the press conference, announced that he had received a call from Police Chief Teachman. Jones prefaced his remarks by saying that he had spent three years vainly trying to get Teachman on the phone. The press conference had finally gotten Teachman's attention, but Teachman was not happy, claiming that I was trying to “hi-jack” the SBLC. Jones demurred, claiming that the issue was sodomy and whether sodomy was wrong. Teachman then claimed that I called him a homosexual. “But is that bad?” I found myself wondering when I heard the news from Rev. Jones. That question was just one of many that I posed at the press conference two days earlier. As I said, the mayor's announcement raised more questions than it answered:

In his statement, the mayor announced that he knew he was a homosexual in high school. If that is the case, why did the mayor deliberately withhold this information from the voters during his first campaign for mayor?

Teachman's phone call to Rev. Jones showed not only that support for the homosexual agenda is now a consideration in hiring but, further, that opposition to homosexuality was now a matter of concern for the police. Teachman clearly understands that his job is more than just fighting crime in South Bend. As we suspected from the beginning, Teachman was hired to fight thought crimes in South Bend. And the main thought crime on the police chief's mind in the

wake of the mayor's announcement was the crime of claiming that sodomy was wrong. Anyone who takes a public stand against sodomy in South Bend, Indiana can now expect a call from the police chief, or worse, even if we don't know exactly what worse means at the moment.

If you're a good proofreader, which I am not, you may have noticed that I misspelled a word in the statement above. If you didn't notice it Pete, or his editors did, They put a [sic] after the word “contacts,” which should have been “contracts” as it was before and after the sicced word. This means that the team that produced *The Shortest Way Home* read the original *Culture Wars* article, which means that the book was written as damage control in reaction to that critique. So, instead of listening to his neighbors, Mayor Pete has doubled down in his attempts to demonize them. Trying to square the circle in dealing with ideological fringe figures (like me) who also happen to live on the same block and are therefore constituents if not neighbors, Pete goes on to say: “If our first response toward anyone who struggles to get onto the right side of history is to denounce him as a bigot, we will force him into a defensive crouch—or into the arms of the extreme right.”⁵⁴

Apparently this does not apply to fringe people. I say this because the reporter from the local paper at the press conference asked me how it felt to “be on the wrong side of history,” and Butch Morgan's successor Jason Crichlow, the current head of the Democratic Committee of St. Joseph County then called me a “racist,” oblivious to the fact that the Black Clergy of

South Bend had asked me to speak at the press conference, and many of them were standing behind me as I spoke.

Why then did he make the statement? The chairman of the Democratic Party of St. Joseph County leveled charges of racism against me and the Black ministers standing behind me because he wanted to distract the voters of St. Joseph Country from the real issues which the mayor's coming out statement raised, namely, the homosexual hijacking of the civil rights movement, the destruction of representative government in the city of South Bend and State of Indiana, and the moral transvaluation of all values that is the enabling device for this takeover.

The Democrats like to portray themselves as the friend of the Black man, but after the mayor got elected under false pretenses, the Buttigieg administration engaged in the deliberate marginalization of the Black community in favor of other groups whose existence we didn't know about until the mayor made his announcement. The dumping of the local Black police chief to make way for the mercenary from Tajikistan was just one instance of a pervasive pattern of "benign neglect." The Black community is still frozen out of government contracts.

THE CONFLICT

Mayor Pete resolves the conflict between local politics and oligarchic ideology by claiming that any who opposes the homosexual juggernaut in South Bend in living in a fantasy world where "time itself can be reversed, all losses restored, and thus no new ways of life re-

quired."⁵⁵ The primary example of one of those "new ways of life" was Pete's "wedding" at the Episcopal Cathedral of St. James to his "huband" Chasten. Those of us who watched Chasten's performance at the impromptu North Shore Triangle sewage meeting were shocked to learn that the obviously effeminate Chasten was the "husband" in this relationship. Every comment he made was studiously ignored by everyone in the room, including his "wife." But now that we're on the topic, how do homosexuals determine who the husband is and who the wife? No, wait, let's not go down that road. But while we're on the topic of fantasies, let's talk about homosexual narcissistic fantasies. Who is living in a fantasy world, your honor? The black ministers who said homosexuality was wrong, or the mayor who is using South Bend as the launching pad for his career? Hasn't the city of South Bend become a hostage to your homosexual narcissistic fantasy of becoming America's first gay president?

Like the Gay Pride Week which followed the mayor's "wedding." Every parade is a gay pride parade now, which may explain why South Bend no longer celebrates the Fourth of July. There was no celebration in South Bend this summer because America in any coherent sense worth celebrating has ceased to exist. It has been replaced by celebrations of identity politics of the sort that Hilary Clinton and other Democrats pursued to their defeat at the polls in 2016. America has become a gay disco. Lest you think this is an exaggeration, the same Donald Trump who appeared as the working class hero

in South Bend three years ago, just announced that "a global campaign to end criminalization of homosexuality in countries where homosexual activity is illegal The campaign is being led by US Ambassador to Germany Richard Grenell, an openly gay official in the Trump administration."⁵⁶

Since his career as an elected official in Indiana has now come to an end, and since it seems unlikely that he will get elected as our first gay president, some serious re-thinking is necessary for the man with the most impressive resume in the state of Indiana. My unasked for suggestion is that Mayor Pete switch parties and apply for the ambassador's post in, say, Uganda, where homosexuality is still a criminal offense. This would probably make him as popular there as it has made him among the black population of South Bend. Perhaps he can then tell Uganda—home of the shrine to the Ugandan martyrs, all of whom chose death over sodomy—that they too should ratify Michel Foucault's pact with the devil. How do you say "Wir sind arm aber sexy" in Swahili? I, for one, would be willing to make a significant contribution toward buying him a one-way plane ticket—not out of malice, of course—but for his education if not his conversion and the raising of his consciousness to the point where he understands that the first victim of the regimen of sexual liberation as political control which he perpetrated on South Bend was the man he sees in the mirror.

E. MICHAEL JONES

Endnotes Available Upon Request

BULLETS

* Jussie Smollett is the gay Tawana Brawley.

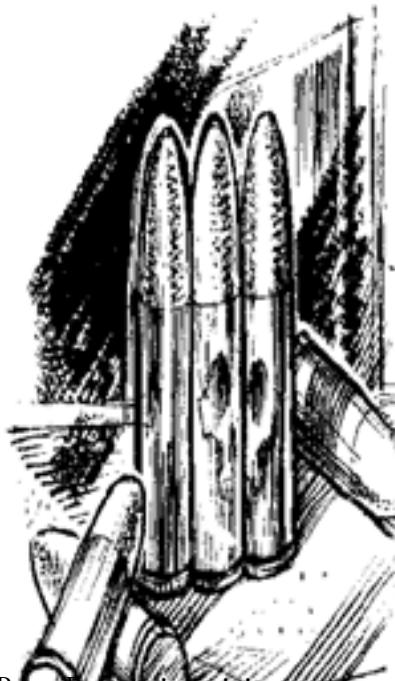
* Sec. of State Mike Pompeo accused Russia of “shamelessly” violating the 1987 Intermediate-Range Nuclear Forces Treaty, adding the U.S. will withdraw from it in six months unless Russia addresses its concerns. Dollars to donuts it’s a pretense to justify building and deploying more missiles.

* While in Poland, Pompeo saluted Frank Blaichman, a Polish Jew who immigrated to the U.S. after WWII and became a real estate developer in NY, as “a testament to the resilience of the Polish people.” This is dark humor at its best. In addition to resisting the Nazis, Blaichman also worked for the communist secret police and ran Stalinist prisons in Poland.

* America’s Unending War Is Ubiquitous. According to Brown U’s Costs of War Project, the U.S. is fighting its GWOT in at least 80 nations on six continents. “Contrary to what most Americans believe, the war on terror is not winding down—it has spread to more than 40 percent of the world’s countries.”

* A pro-abortion stance is a *sine qua non* for Democratic candidates, but who’d have guessed that wearing blackface was also a prerequisite for white men running as Dems for statewide office in Virginia? That situation stymied them when the question became how to oust the state’s Lt. Governor, a black Democrat accused of rape, without appearing to confirm accusations that they’re racists.

* “The pluralism and the diversity of religions ... are willed by God in his wisdom, through which He created human beings,” said



Pope Francis in a joint statement with The Grand Imam of Al-Azhar Ahmad Al-Tayyeb. Insert the word “permissive” before pluralism, please.

* The Fig Leaf. McCarrick was defrocked. Big Deal. He’d become an expendable liability. But his roomie, Cardinal Farrell, was named Camerlengo; James Martin continues to prance; and, the Jesuits revel. What about those who aided, abetted, and covered-up for McCarrick? The slogan Drain the Swamp applies here. Until the homosexual mafia’s ousted, it’s all show.

* Maybe the swamp is the wrong metaphor, perhaps more apt is the rabbit hole. While a high percentage of sex abuse involves “male on male sex abuse,” says Cardinal Blase Cupich, “homosexuality itself is not a cause.” Is the cause heterosexuality, Cardinal?

* U.S. foreign policy now aims to establish a Worldwide Gay Disco as the Trump Administration launched a global campaign to end

JAMES G. BRUEN, JR.

cwbullets@yahoo.com

criminalization of homosexuality, led by Richard Grenell, the homosexual ambassador to Germany.

* Muslims and the Jew Taboo. House GOP leader Kevin McCarthy’s investigating two Muslim Members of Congress, Rashida Tlaib and Ilhan Omar, over their criticisms of Israel. “It’s all about the Benjamins baby,” noted Omar. Accused of anti-Semitism, Omar was challenged to say who was “paying American politicians to be pro-Israel.” Her reply: “AIPAC!” So she got roasted as an anti-Semite, though her reply was truthful. “Swaggering and influential,” wrote historian Doug Rossinow in the *Washington Post* last year, “since the late 1970s, [AIPAC] has informally directed substantial campaign contributions toward chosen candidates for Congress.” Why else did Bibi get so many standing ovations from Congress?

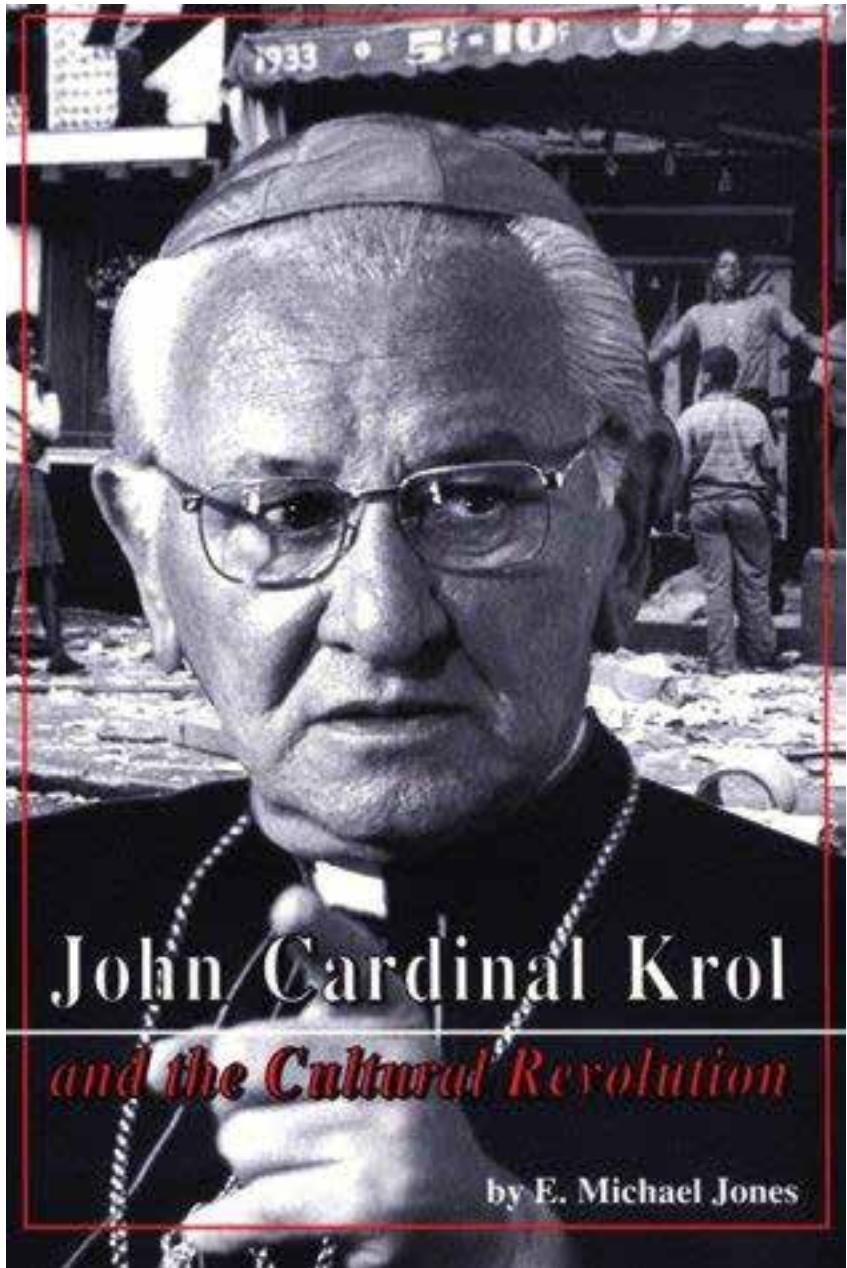
* Running from Reality. Andraya Yearwood, a male “transitioning” to female, recently placed second in the girls’ 55-meter dash at the Connecticut high school state open indoor track championships. Who finished first? Terry Miller, also a “transgender.”

* Imagining. Echoing John Lennon’s predicted demise of Christianity, Pres. Rodrigo Duterte of the Philippines predicted that the Catholic Church “will disappear. In almost 25 years, it will disappear. No more, people will forget it.” Like Lennon, Duterte will be proven wrong.

* Is commercial child rearing superior to parental care?

* Is Trump’s fixer Michael Cohen the stereotype of the Jewish lawyer or is he instead a caricature of that stereotype.

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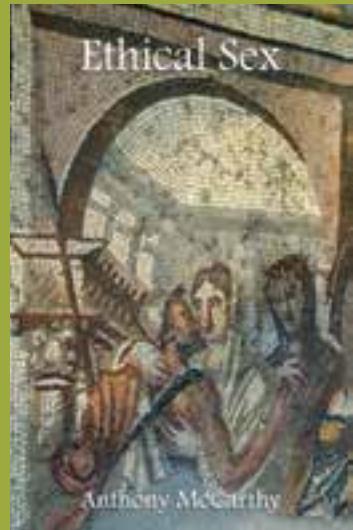
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